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Jan. J. W. Van Weelden
Rev. 17 Tweedsmuir Ave. E.
Chatham, Ont.

Evangelical Leaders Announce 1974 European Evangelism Congress

VERO BEACH, Fla. (EP) — Evangelist Billy Graham and a group of evangelical leaders from five continents announced here today that an International Congress on World Evangelization will convene in Europe.

The group, which has been meeting here to map out preliminary plans, said the congress — to be sponsored by many of the world's evangelical church leaders — will meet in the late summer or early fall of 1974. Between 3,000 and 5,000 delegates from throughout the world will be invited to participate.

The congress will be, in effect, a call to the Church to "finish the task of proclaiming the Gospel to the world in our generation," said presiding chairman, The Right Reverend A. Jack Dain, Assistant Bishop in the Anglican Diocese of Australia. Discussion of strategy to accomplish that goal should be high on the agenda, he added, and the entire realm of missions should be included as part of the single emphasis on world-wide outreach.

An earlier congress, sponsored by Graham and *Christianity Today* magazine, was held in Berlin in 1966 and attended by 1,100 delegates. Since that time, regional congresses on evangelism have been held in Africa, Latin America, Asia, Europe, and North America. The call for an International Congress came in a groundswell of interest and requests from these regional meetings and individual evangelical leaders, Dain said. Details will be announced later.

WRC Continues Aid for Bangladesh

VALLEY FORGE, Pa. (EP) — Although widespread famine among refugees has been averted in the new nation of Bangladesh, officials there estimate that 30 million are homeless, penniless and destitute, according to Dr. Everett S. Graffam, Commission director.

Having made this assessment, the World Relief Commission, overseas relief arm of the National Association of Evangelicals, will continue to dispatch emergency funds for relief food, clothing, medicine and housing. WRC has already sent $100,000 to on-location counterpart agencies to help disaster victims and war refugees in both India and Bangladesh. A budget of $300,000 is projected for 1972.

President Abu Sayed Chowdhury entertained the commission's Rev. Richard Pendell and Rev. Calvin Olson, Assemblies of God staff and one of WRC's representatives in Bangladesh. They discussed long-range needs, including self-help programs such as the building of homes, schools, community centers, churches, and repairing damaged hospitals.

World Relief Commission is also underwriting education for some university young people who are being educated to replace civic and professional leaders massacred during the war.

Several evangelical denominations and groups are helping in reconstruction and recovery, and are finding opportunities for a spiritual ministry as well, since Bangladesh has secularized its government, Dr. Graffam said.

Extend witness with Huntsville RPs VBS for blacks in area

(Mandate) Emphasizing the well known evangelical theme of "being a missionary where you are," the Reformed Presbyterian Church of Huntsville, Ala., put some concrete into the rhetoric at its August vacation Bible school. The people of the church made a concerted effort to penetrate their racially mixed neighborhood with an invitation to Bible school, but were scarcely prepared for what followed.

The motivation? No budding heroism, but an obedient response to the biblical directive of declaring a full orbed Christianity to all men.

The result? The school tripled its size from previous years. Approximately 225 of the 300 children were from the black housing community down the road. There were kids scurrying up and down the halls, gulping down Kool-Aid at recess, struggling over the hard questions in their workbooks, singing and shouting songs about Jesus.

Considering the present widespread lack of evangelical conscience to the blacks, it was also beautiful.

Fifty-five to sixty staff members each day taught the children the "basics" of Christianity. "We want the boys and girls to see themselves as we see them," said pastor Paul Alexander. "We want them to know that they are made in the image of God and therefore they are significant. We want them to understand who God is, and why sin keeps them from God. If we succeed in this, we think the offer of new life in Christ will take on meaning for them."

Pastor Alexander answered an often mentioned question. "I don't think we should naively buy what the sociologists tell us about racial polarization. If we don't see the Good News as a common denominator among men, then perhaps we haven't entrusted to it the proper place in our living and thinking. Spiritual oneness should result in the tangible oneness of blacks and whites worshipping together."

"We confidently speak of our ability to educate our children Christianly," continues the pastor. "But if we don't demonstrate to them that Christianity means reaching out and living with others, if we don't instill in them a greater consciousness of the breadth of their responsibility, then we evangelicals deserve to be indicted as the dwarfs of Christianity." (RES)

"UNTIL YOU BLESS ME"

It should not surprise us too much when we notice the prominent place poetry takes in the Bible and in the lives of God's children.

Right on the first page we find a poetic description in measured, majestic movement, of the successive steps of creation, the so-called "Creation Hymn".

Two of the greatest events in human history, past and future: the deliverance of Israel from the Egyptian tyranny, and the final judgment over an unrepentant world, are both accompanied by the singing of the song of Moses (Ex. 15 and Rev. 15).

THE greatest event in history, the birth of our Saviour, is glorified in poetic language, first by a lowly expecting mother, and later by a choir of jubilant angels.

We could go on, talking about the Psalms, the Book of Job, the Song of Solomon, not to speak of the many passages in the Letters of the Apostles, written in prose of ecstatic beauty, like for instance Romans 11 from verse 33.

It is all because the Bible itself is a book of Beauty, because it tells us about a beautiful Saviour.

What else could we expect then as to find in that Book frequent outbursts written in the most beautiful form of any language: poetry! Inspired poetry! For who had taught Mary to make a poem if it had not been the Holy Spirit himself who had inspired her?

If this is the case, that the Holy Spirit can lavish us at will so abundantly with the gift of poetry, then we might almost dare to quote Moses' wish in Num. 11:29 with a little modification like this: "Would to God that all the Lord's people were poets, and that the Lord would put his Spirit upon them!"

This wish seems to have come true in the case of Rev. David A. Redding, writer of "Until You Bless Me". It is a collection of 61 prayers, all in the form of a poem, and published by William B. Eerdman's Publishing Comp.

Rev. Redding is Pastor of the Flagler Memorial Church (United Presbyterian) in St. Augustine, Florida, and the author of nine earlier books.

To give you a little foretaste of what Rev. Redding's book is about I copy three of those poems here:

Father, I Need A New Suit

That faith I had
Last summer
Doesn't fit
The facts that
Face me now.
Measure me this
Morning
So I can stay
In Size,
In style,
Though never confuse you
With my size nor date you to
Any style.
I don't need a new God,
I need a new look.
Slip me into
Something comfortable
To work in
That I can
Wear
Anywhere until
I need to be
Changed again,
O Thou
Who changest not. Amen.

Give Up Our Town For Lent

Father in heaven
Help our town
Before Lent has come and gone
And left us where we were —
Afraid to walk the streets alone
at night,
Still laboring under the illusion
that
The trouble with the world
Is something else.

Forgive us for
Putting all the blame
On the police and marijuana
For the problems that are deeper
seated
And nearer home.

Return him who watered his city
With his tears, and who
Instead of casting stones upon the
crowd outside
Went straight to the heart of
the evil
In the tempel, identifying two
churchmen
The villains who walked by on
the other side
In his most famous story.

I am afraid
I know where the trouble is.
"Lord, is it I?"
Have mercy on me a sinner, before
it's too late
That others may see how merciful
you can be
How potent your mercy is
Until they agree
You can have this town. Amen.

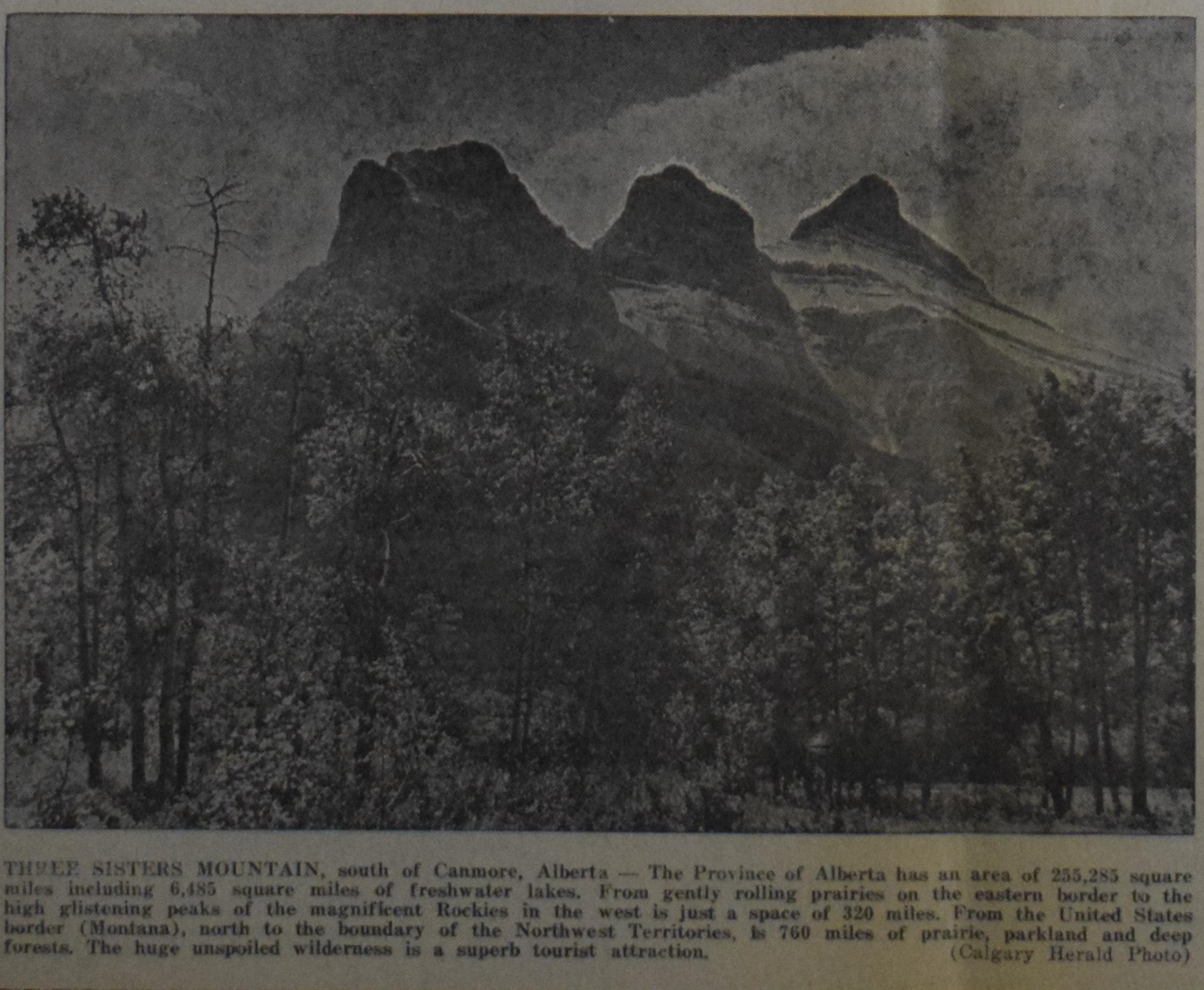
Not A Day Goes By

Not a day goes by
Without your goodness
Outdistancing
My gratitude
By leaps and
Bounds.
Now I am so far
Behind
I can never
Catch up.
I do not know
How to begin
To say thank you
For your
Son. Amen.

. . . .

Wholeheartedly recommended!

B. Boulogne.



THREE SISTERS MOUNTAIN, south of Canmore, Alberta — The Province of Alberta has an area of 255,285 square miles including 6,485 square miles of freshwater lakes. From gently rolling prairies on the eastern border to the high glistening peaks of the magnificent Rockies in the west is just a space of 320 miles. From the United States border (Montana), north to the boundary of the Northwest Territories, is 760 miles of prairie, parkland and deep forests. The huge unspoiled wilderness is a superb tourist attraction. (Calgary Herald Photo)

The highest pinnacle of the spiritual life is not joy in unbroken sunshine, but absolute and undoubting trust in the love of God.

A. W. Thorold.

From the Mailbox

Come and see what the Lord has done

Editor;

At my request you copied the story of Mrs. Bierlings' miraculous healing in C.C. of December 23/30, 1971. **A week later I read the story of the miraculous healing of** Mrs. LaVerne Holkeboer in the 1971 Christmas edition of the Magazine for the Chr. Ref. Ladies Societies in Canada called "The Christian Woman". Four weeks later we all read the article in C.C. from the Rev. Wildeboer about the miracle performed by God in the Calgary/Lethbridge Christian Reformed circle. A young man by the name of Brian Heyboer, who for weeks remained in a deep coma with a high fever and obviously was dying, was healed by the power of the Holy Spirit. I wish I could have been there in the church service when the congregation sang: "Great is Thy faithfulness". A day before the long Easter week-end a bus filled with forty-eight people left for Pittsburgh, Pennsylvania to attend a Kathryn Kuhlman's service. In the bus which left from the parking lot of the Chr. Ref. Church of Aylmer, a young man sitting right in front of us introduced himself as Henry Van Lingen. He told us that a few days ago his father was instantly healed from bone-cancer as an answer to prayers. He also told us, that the same evening while we were travelling down to Pittsburgh a kind of thanksgiving service was being held in the home of the Van Lingens.

On Friday, April 7, 1972 a fellow-elder and I visited two University-students. One of them by the name of Chris Snoek told us how miraculously he had experienced the healing power of Jesus Christ. Chris was suffering from a strange disease, a type of disease which is the opposite of diabetes. He had been in a state of without having any energy for weeks. The doctors did not have medicines to cure this disease. Chris thanks God that He has heard the petitions and the prayers including the prayers from a prayer group here in London. Chris now feels fine and is continuing his studies. This week I received a copy of the bulletin dated April 9, 1972 from the Wallaceburg Christian Reformed Church. I hereby literally copy the news that obviously the newly ordained pastor VanderMeer related to his congregation:

OUR CHURCH FAMILY: As most of you know a number of people went from our congregation to the meeting of Kathryn Kuhlman in Pittsburgh, Pa. Many have expressed the rich blessing they received there. Mrs. F. Lok who was present at this meeting felt that the Lord had touched her and healed her of diabetes. Not being entirely sure, she went to the doctor for an examination. This proved to be a disappointment, for the blood-sugar content showed 780. This is extremely high and is fatal. However, Mrs. Lok did not feel anything wrong. She was immediately demanded to come to the hospital. At the arrival of the hospital she felt very faint, but she recovered soon again. Immediately another blood test was taken and it showed that her blood had a normal sugar content. A miracle has taken place. The Lord worked it so that the hospital staff also should witness this as a miracle of God. Mrs. Lok has been healed of diabetes from which she has suffered for 40 years. The Lord also healed her from several other ailments from which she suffered."

On the same bulletin we continue to read:

We praise the Lord today also for another miracle which He has performed in our midst. Mrs. Tina Langeveld had her last examination with the specialist March 24th. Last Thursday, they received the news that there is not a trace of any cancer evident in the testing. She has been declared healthy. The knowledge that severe spreading of cancer was present in her body was concealed from her upon the advice of the specialist. Today she knows and we all know that the Lord has taken it all away. We thank God that he has heard all the petitions that have been sent to the Lord from our congregation and elsewhere. The specialist predicted that she would have only one year to live, but by God's grace the course of this unusual fatal disease has been reversed and taken away. We praise God with reverence deep for performing these miracles in our midst. It makes us truly humble that the Lord is so gracious and mighty."

I might add that speaking to Mrs. Langeveld's brother-in-law in London I learned that a prayer group from Sarnia came down to Wallaceburg to also pray for her. People are asking me: Do you have to go to Kathryn Kuhlman's services in order to be healed? The above reports and the Rev. Wildeboer's article tell us that one can be healed even in his own home. Here were two women in Wallaceburg. One was healed as an answer to prayer, the other experienced instant Divine healing in Pittsburgh.

The Rev. Rack Quartel has this so clearly explained in his article in C.C. of August 20, 1970. I hereby repeat what he wrote t that time:

"Miss Kuhlman does nothing to secure healing, not even pray. We begin the service with singing some refrains like: 'How great Thou art'. We sing it several times, and then she stops us and says: the Lord is healing. There on the balcony someone is being healed of a heart condition, will he please come forward. If anyone dares to say as much as thank you, to her, she drags them to the microphone and tells them to say: Praise the Lord. No, it is not faith-healing, it is Divine healing."

Mr. Editor, I think I should not relate our experiences in the Miracle service in Pittsburgh. It has been done before. I only want to say that we have seen the blind receive sight, the lame walk, the deaf hear. God is great and we do not understand his greatness. He is great in the works of CREATION, He is great in the works of RE-CREATION. He is great in the works of RESTORATION.

When I think about his creation the following song comes to my mind. We sang this recently in one of our services:

O Lord, my God, when I in awesome WONDER,
Consider all the worlds Thy hand has made.
I see the stars, I hear the rolling thunder.
Thy POWER throughout the Universe displayed.
Then sings my soul, my Saviour God to Thee.

When I think about his re-creation I am reminded of the song:

When He saved my soul,
Cleansed and made me whole,
It took a MIRACLE of Love and Grace.

When I think about his restoration I love to quote Lord's Day 1 of the Heidelberg Catechism:

"My only comfort in life and death is, that I, with BODY and soul am not my own, but belong unto my faithful Saviour Jesus Christ; who with His precious blood has fully satisfied for all my sins, and delivered me from all the POWER of the devil, and so preserves me that without the will of my heavenly FATHER not a hair can fall from my head, yea, that all things must be subservient to my salvation, wherefore by His Holy Spirit He also assures me of eternal life, and makes me heartily willing and ready, henceforth, to live unto Him."

The abundant life is to know Jesus as the healer from our sins and also as the healer from sickness.

M. Vanderkeemel,
London, Ontario.

Church Announcements

CHR. REF. CHURCH

Called

to Toronto (Rehoboth), Ont., Rev. P. J. Van Katwijk, Kitchener, Ont.

Accepted

to Dresden, Ont., Rev. Harry R. Downs of Grand Rapids, Mich., who declined for Hull, N. Dakota.

to Wellandport, Ont. (second minister), Rev. A. W. Schaafsma of Ottawa (Calvin), Ont.

to First Orange City, Iowa, Rev. John D. Hellinga of Grand Rapids, Mich.

Declined

for Acton, Ont. and Lindsay, Ont., Rev. A. W. Schaafsma of Ottawa (Calvin), Ont.

for Moline, Mich., Rev. John D. Hellinga of Grand Rapids, Mich.

AUTHORITY OF SCRIPTURE

Dear Editor:

Sometimes, in reading "our" church-press, one suddenly thinks of the Dutch saying: "De duivel speelt ermee" (the devil is playing pranks with it). This saying came to my mind when I read the Rev. Leo Schalkwyk's report on the Reformed Fellowship Speaking Tour, in which he plays a conspicuous role (See *Calvinist-Contact*, April 17). This Speaking Tour, incidentally, serves the current blitz-war against Report 36, a study on the Authority of Scripture.

Report 36 allows two formulations of the authority of Scripture, the one stressing divine *inspiration*, the other divine *redemption*. One of the authors, Professor Fred Klooster, in *The Banner* of December 31, carefully shows how the two formulations (A and B) overlap with and blend into each other. A says: the Bible has authority because God, the Redeemer-Creator, is its primary author. B says: the authority of God in the Bible is embedded in a history of divine redemption. Nothing strange, nothing very new: both provide keys to the understanding of the authority could be demonstrated, for the intelligent adult Reformed believer can follow and appreciate these two emphases.

Along comes *The Banner* of April 7 and proclaims with editorial gusto that oil and water do not mix. Formulation B does not agree with formulation A. Like the song on Sesame Street (One of these things just doesn't belong here . . .) the editor claims that Formulation B is a misfit. *Only so far he has not yet offered any demonstration whatsoever of incompatibility.* It is hard to see how such incompatibility could be demonstrated, for the Lord, under whose inspiration the Bible came into being, has chosen to fill that Bible with testimony to his own acts of redemption. This is the good news we celebrate and confess every Sunday. Oil and water, Mr. Editor?

Next to appear on the scene in this connection is the report from an anti-R36 crusader who obviously delights in De Koster's "oil and water" editorial and provides it with a new twist. Formulation A, says he, is associated with an exclusive literalism in the interpretation of Genesis 1 - 11; and formulation B with non-literalism, or elements of symbolism, in the interpretation of these chapters. Formulation B becomes "the symbolic approach of Bible criticism" rejected by the Synod of 1922.

What we Christian Reformed people are witnessing in this whole development is the rise of demagoguery and the decline of truthfulness. The devil is playing pranks with it.

John Vriend
Edmonton, Alta.

•

POETRY

Dear Sir:

I love poetry, and always read the poems in your paper first.

Some of the recent efforts have surely been way-out and seem the projects of a disturbed mind and heart as e.g. "Edmonton". I've been there but can't understand what he's trying to picture or say.

Thank you sincerely however for "What Would You Like?" by Your neighbour — (whoever you are). It was a beautiful poem, well written, full of meaning, and a real blessing.

Sincerely,
Mrs. J. De Vries
Scarboro, Ont.

DATA CENTRE

May 6	Bowmanville, Ont. Concert by Toronto Christian Music Assembly, under the direction of Leendert Kooy, A.R.C.T., Chr. Ref. Church, Scugog St., 8:00 p.m. Admission free.
May 8	Annual Conference Envangelical Theological Society, Wycliffe College, Sheraton Hall, Toronto. Speakers: Rev. J. Tangelder, Prof. Clark Pinnock, Mr. Graig Cook.
May 9	Business meeting of the Canadian Fed. of Chr. Ref. Ladies' Soc. at 8 p.m. Chr. Ref. Church, Talbot St., London, Ont.
May 10	6th Convention of the Canadian Fed. of Chr. Ref. Ladies' Soc., to be held at 10 a.m., Centennial Hall, 550 Wellington St., London, Ont. Speakers: Mrs. L. VanDellen, "Make me a channel of Thy blessing"; Mr. Jerry Jonker, "The daily work of 'The Back to God Hour'."
May 12	Annual Drama Festival Ontario Chr. High Schools, at H.D.C.H.S., 28 Athens St., Hamilton, Ont. 7 p.m.
May 12	Jarvis, Ont. Fryske Joun mei Abe Brouwer.
May 13	Strathroy, Ont. Fryske Joun mei Abe Brouwer.
May 17	Woodbridge, Ont. Fryske Joun mei Abe Brouwer.
May 24	10.00 a.m. Hollandse Dag in York, Ont. Chr. Ref. Church. Speaker Rev. H. Numan of Hamilton, Ont.
May 24	Hollandse Dag, Moorefield, Ont. Community Hall.
May 25	Annual meeting of "Bethesda", the Christian Association for the Retarded, in the Surrey Christian Reformed Church, 9135 - 132nd Street, Surrey, B.C. 8.00 p.m.
May 26	Second Convocation Theological College of the Canadian Reformed Churches. 8 p.m. in the Melrose United Church, corner Locke and Homewood, Hamilton, Ont.
June 3	Trillium Young Calvinist League Kick-off Rally for its SWIMers and Pine Rest Volunteer. Main speaker: Rev. J. Lont, Y.C.F. Director. Music by the Inspirations. Drayton Chr. Ref. Church, 7:30 p.m.
Aug. 18-26	Young Calvinist Convention at McMaster University, Hamilton, Ont. Theme: God Power.

ONTARIO CHRISTIAN HIGH SCHOOLS
ANNUAL DRAMA FESTIVAL

to be held on FRIDAY, MAY 12, 1972
at the Hamilton District Christian High School,
28 Athens St., Hamilton, Ont.

Come for an evening of competition and entertainment.

General admission $1.25.

Participating schools: Durham Chr. High (Bowmanville), Hamilton Chr. High, London Chr. Secondary School, and Beacon Chr. High (St. Catharines).

SALEM

announces its third

Marriage Improvement Conference

to be held MAY 26-28, 1972.

Apply: W. E. Bickford, M.S.W., Salem Christian Counselling Clinic, 900 Albion Rd., Rexdale, Ont., Tel. 416-742-1624.

WOENSDAG 24 MEI A.S. is er weer een

HOLLANDSE DAG

voor de ouderen onder ons in de

CHRISTIAN REFORMED CHURCH in YORK, ONT.

Aanvang 10 uur v.m. Spreker in de namiddag Ds. H. Numan, emeritus predikant van Hamilton, Ont.

Voor lunch wordt gezorgd. Ontmoet hier Uw vroegere vrienden en kennissen. Als U het plan hebt deze dag bij te wonen, schrijf dan even aan Mr. K. Fluit, P.O. York, Ont.

Hollandse Dag

MOOREFIELD, ONT.

Op VRIJDAG 26 MEI a.s. houden we weer een Hollandse dag in het Moorefield Park, Aanvang 10 uur a.m.

Spreker na de middag Ds. Zegerius van St. Catharines over "EMIGRATIE HERINNERINGEN".

Verder Samenzang, Zang en Muziek.

Neem Uw eigen lunch mee.

De Commissie.

NEW BOOKS ! !

Ds. Th. Delleman) Dr. P. Wiepkema) Wording van Men en Wereld $5.50
Dr. H. M. Kuitert, Anders gezegd (Theological essays) $4.65
Ds. Beek, Goeman, Kwast,) Van Staveren, Wiersma,) Van der Meulen, Van Egmond) Voor mij hoeft het niet meer $2.30
(Short essays about the Church for the people in the pew.)
Prof. Dr. S. U. Zuidema, De Revolutionaire Maatschappij Critiek van Herbert Marcuse $4.50
(A very important book. Marcuse is the thinker who's influences are felt in all of Society, in Chr. and non-Chr. circles alike and this in all aspects of Society and field of life.)
L. Kalsbeek, De Wijsbegeerte der Wetsidee $3.95
Hans Bürk, Tussen Geloof en Skepsis $4.40
Sipke van der Land , Actief Geloof $2.85
Raphaël C. Agoha, Werden we daarvoor Christen? $2.85
(Reaction on the mission fields.)
Hendrik Algra, Mijn Werk, Mijn Leven $4.95
(A book about the life of a great leader, editor and senator, but simple believer.)
Rik Valkenburg, Discussie interviews over "Verontrusting" $2.85
(Verkuyl, Arntzen, Diepenhorst, Rietveld, Couvee, Van den Brink.)
Rik Valkenburg, Haring of Kuit. Interviews met theologen $4.50
(Kuitert, Van Niftrik, Bosshardt, Van Riessen, Van de Pol, Vellenga, Langbroek.)
Rik Valkenburg, Jongeling ten voeten uit $4.55
Dr. G. C. Berkouwer, Verontrusting en Verantwoordelijkheid $4.55
P. Jongeling, Het Vlammend Schrift $5.85
(Momentopnamen uit de strijd der geesten.)
Dr. C. Trimp, Betwist Schriftgezag $5.30
(The Authority of the Bible.)
Dr. Ir. H. Van Riessen, Wijsbegeerte $5.75

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THE LORD AT WORK

It is quite an experience to open the mail in the office where our paper is published. It gives as it were a bird's eye view of the diversity of the reformed community. The one letter is encouraging but the next letter criticizes mercilessly. What one reader embraces is refused by the other. Opinions can differ so strongly that you sometimes wonder whether indeed they come from the same community.

One such letter, which we received this week, is published in this week's issue under the title "Come and see what the Lord has done" (see "From the mailbag"). This letter touches upon one of the controversies in our midst. We know for sure that some readers will welcome this letter, while others will have their doubts or even frown upon it.

It seems that by placing this letter we go against two recent admonitions from two ministers, which were published recently in our columns. We esteem these ministers and their admonitions highly and their words carry weight. We are also aware of a letter which we received recently from another minister in which he warned us that we should not leave the reformed path by allowing arminian or fundamental thoughts to creep into our columns. From these and similar letters it is clear that some people would encourage us to stick to the reformed way of thinking, and we would like to assure them that by the grace of God we will. We have no inclination whatsoever to succumb to arminian or fundamentalistic thoughts.

The publishing of this letter does not contradict this standpoint. We would be amiss if we would claim that to be a real Christian you have to have experienced a miraculous healing, just as wrong as we would be if we would say that the proof of your rebirth is your speaking in tongues. The Bible does not know those extremities.

However, this does not mean that I should not acknowledge the different and varied gifts of the Holy Spirit. When the apostle Paul wrote to the church of Corinth he recognized all these gifts: one man has the power to work miracles, another has the gift of speaking God's message, another has the ability to tell the difference between gifts that come from the Spirit and those that do not. (I Cor.12:10 in "Good News"). Paul emphasizes though that the same Spirit of the Lord does all these things.

It sounds quite simple. Not one of us would think that we can limit the Lord within the boundaries of the reformed faith, would we? If the Lord wants to work this time in such a way and another time in another way, would any of us make objections and say that this is not according to the rules of the reformed book?

If we confess that the reformed view is closest to the Scriptures we do not mean that the Lord does not work beyond the boundaries of the reformed view. Neither should we be jealous if the Lord reveals His power without our intermediary. We do not have all the same gifts, which means that if I do not have the gift of miracles I should not envy someone who has it. It must be rather so that if we hear of such unusual happenings like in the letter under "from the mailbag" we should together say: Praise the Lord! That should not mark us as fundamentalist, but it makes us stand in awe for the Lord's doings.

If I hear of a miraculous healing or if someone who has been brought to the Lord of a successful drive for a christian grade school or high school or if I read a masterpiece of Christian poetry or if I observe the sacrifice of a Wycliffe Bible translator somewhere in the jungle, it should confirm me in my reformed conviction that the earth is the Lord's and its fullness and that my Saviour is the Lord over the entire universe. That's the point. Come and behold what the Lord has done. Not whether I can see the reformed faith at work, but whether I see the Lord at work. Only that brings me to give praises.

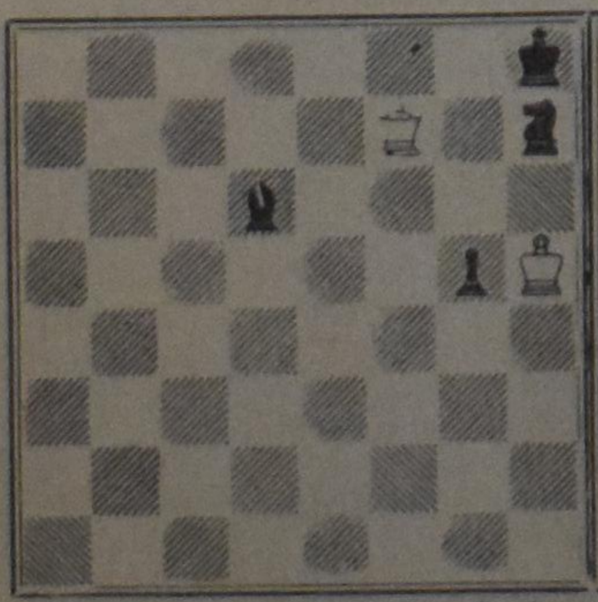
D.F.

Let's Play Chess

Editor: Charlie Hess

SECOND SERIES OF PROBLEMS IN MAY

490
G. Leon - Martin,
France 1936
4



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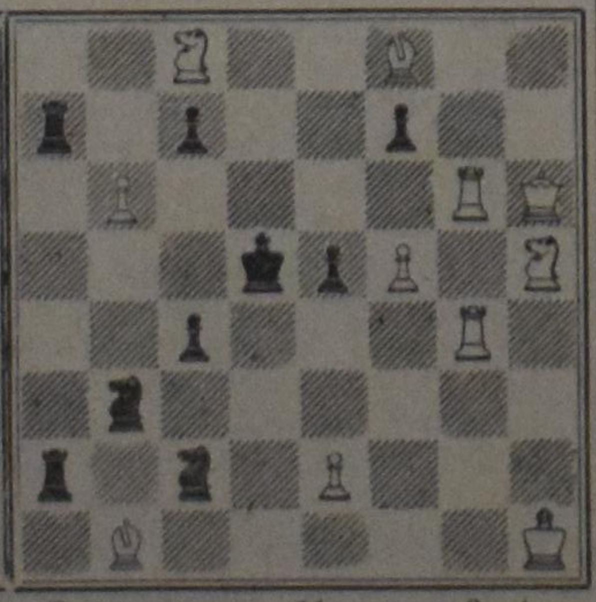
491
L. A. Isaeff,
France 1929
9



2-mover 11 2 pts.

NOTES

1. This second series looks much like the first one; even one author's name appeared also in #488. The French problemists have qualities which differ from those in other countries.
2. The miniature, numbered 490 is still easier than #488. There is a possibility of more than one solution. . . . If you might happen to find two keys, you should write two solutions in full.
3. The two-mover is definitely not too hard, but it has so many fine variations that you need quite some time before you can be sure that you found the right solution. This problem is a bit tricky, you see! Only key plus threat, if any will be sufficient as solution.
4. Deadline: June 20 for Ontarians. For others June 25. Both postmarked if you would be late.

A subscription to CALVINIST-CONTACT is an appreciated present for many occasions.

Where is the way to Rome ?

(III)

Considerations on radicalism, especially in its R.C. form

In the sub-title of these articles I referred to radicalism **especially** in its R.C. form. Not only the Roman-Catholics are wrestling with the problems involved: radicalism is in the air, there are all kinds of "left-wings" in different political parties and social organizations, and the term "theology of revolution" is a very fashionable term. The feeling is widespread that all what was formerly done, was done by incompetent, self-serving, group-serving, race-serving, establishment-serving men; and that now for the first time in history man has come of age; now all the establishments should fall under the axe of the radicals; and any change will do; any change is for the better. In this spiritual climate it is, therefore, no luxury to ask again the question: where is the way to Rome? Where is Rome and what is Rome?

And now I would like to say in the first place that there **are** indeed some good and enjoyable contacts between Protestants and Roman-Catholics. There will be readers who remember how a Reformed leader of the Dutch resistance-movement in the Second World War (if I am not mistaken it was Thies Jansen) prayed through a hole in the wall in his cell in Scheveningen with the R.C. priest in the neighboring cell; there have always been and there are Roman-Catholics who essentially believe in the same Christ in whom we believe; and when at times in the present time the Lord our God grants us surprising faith-contacts, we should say: Hallelujah!

But I would also stress the urgent necessity to cast **a second look** at many of the newfangled ecumenical contacts; in doing so we will find out that in many cases there appears to be a hand in hand contact of new-Catholicism with new-Protestantism, combined by a common new theology and deeply influenced by the secularist tendencies of the time. When I tried to show a bird's eye view of the book of prof. Hitchcock last week, I mentioned the four main points I found in it.

Let us look again at these four points, in order to make a comparison.

The first point we found was that of **elitism**, a feature of the thinking of our age since the days of Mussolini and Hitler, and also very strongly represented in Communism. But our Western democracies also teem with elitism; to a certain extent all the big parties have their own elite, their own caucus; and often there is a certain cult of the select few with their own special charisma; in churches there often is a kind of formation of **in-groups** to which it is fashionable to belong to; members of these in-groups are the avant-guarde (in former ages they would have been called the esorterics [1]); they are not afraid of, no, they are often in favour of treating the others with shock-treatments, or with a kind of scarcely-hidden disdain: these others are the ultra-conservatives. In the second place we found a certain amount of **dishonesty**: the progressive Roman-Catholics claimed to be faithful to pope and dogma, while all the time they tried to run down the authority of pope and dogma.

What do we find in Protestant circles?

Since about 1950 I have attended many ecumenical dialogues.

In one of the first ones I met a very interesting fellow who had been a liberal from his youth, but by his own free conviction (given by the grace of God) he had become an orthodox, evangelical minister of the Gospel in the Dutch **Hervormde Kerk.** This man was really a gentleman. But speaking about several of his colleagues he used the term "Jesuitism". I never forget it, because nobody had the courage to answer him. He said: "I have known my liberal colleagues for years from very close quarters. They are now all in favour of the World Council of Churches, which confesses Jesus to be God and Saviour. And many of them are very dishonest in speaking that way."

It has become almost a platitude among Protestants to express lip-service to the standards of the church, to sign them with a personal signature, to profess that they are very worthy and valuable documents which by no means should be changed, and then to contradict them by all means. A striking example is to be found in the booklet of prof. C. Augustijn of the Free University: Church and Confession. [2] He does not want a word of the Heidelberg Catechism changed; yet, at the same time he wants the complete freedom for any minister to criticize this book of doctrine as often as he sees fit. This attitude is rather common in many Protestant churches: often the Apostle's Creed is recited while even the minister himself is in disagreement with parts of it. In the same way there are radical Roman-Catholics who speak of the Virgin without believing in the virgin birth.

In the third place we found a certain amount of **legalism**, the old R.C. legalism was only replaced by a new one. In many Protestant circles of our time the watchword or the catchword is **action**, something must happen, something must be changed, and it should be done as soon as possible. Action is, of course, a very good thing. The Bible is the most active and activity-inspiring book of the world. But that same Bible warns us against the effort to be saved by action. And it speaks us very clearly about actions which are pleasing to God: "Love, peace, joy, patience, kindness, goodness, faithfulness, gentleness, self-control." The action which is put in the first place in our days is often, however, of a very special kind: changing the world and doing it now.

It has been said in Holland that the old question of the times of the Reformation: "How can I get a gracious God?" does not appeal any more; the new question is: "How can we make a new society, and end all injustice?" And if any one still stresses that old question, he is pretty soon called a pietist.

The last point we found in Hitchcock's book was the other side of the first point, namely a certain **disdain for the masses** and for their traditional piety or, what they often call: their spiritual life. Now I know very well that that term: "spiritual life" can be abused, splitting up our life into a kind of inner circle belonging to God and into an outer circle belonging to the world. But the word is still true: **abusus non tollit usum** [3]. There is a real spiritual life of a personal character, which should be fed by the means of grace, which finds its expression in prayer and meditation, which finds its goal in the words of the Psalm: "But for me it is good to be near God."

Now what do we find in our time?

We find that it is a very easy thing to warm up some young people; to tell them time and again that our church-services are so very old-fashioned; that we should not have a minister on the pulpit, but rather a panel-discussion, everyone being able to give his own particular opinion; and we should not sing all those old-fashioned hymns; we should come with guitars, make more folksongs of it, and preferably sit down on the ground in a most informal way.

I think you often have heard these cries.

And there have been many discussions about these new ideas.

But only seldom I have observed in these discussions the concern for the common man; the common believer; the man who is not so very scared of the word 'tradition'; he really wants to be strengthened in his faith with the church of his fathers; he really wants food for his soul in a good sermon, a real opening of Scripture. A very wise Englishman once remarked: "How does it come that we use the highly emotive word 'stagnation', for what other ages would have called 'permanence'? Why does the word 'primitive' at once suggest to us clumsiness, inefficiency, barbarity? When our ancestors talked about the primitive church they meant nothing of that sort. Why does 'latest' in advertisements mean 'best'?" [4]

There are similar developments in the R.C. church and in Protestant churches. [5]

But not all ways lead to Rome.

Even all R.C. ways do not lead to Rome.

Fortunately, there is a better way than the way to Rome.

It is the way of Him who called Himself The Way; and of whom our catechism declares: "He delivers us from all our sins and saves us; salvation is to be sought or found in no other."

Louis Praamsma.

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[1] Dutch: speciaal ingewijden.

[2] **Kerk en belijdenis.** Kampen 1969. I discussed the contents of this Cahier voor de Gemeente in my brochure: **Met de kerk van alle eeuwen.** 1971.

[3] The misuse (of a term) does not mean that it cannot be used in a right way.

[4] C. S. Lewis. They asked for a paper. 1962. pp. 20, 21.

[5] Very interesting was the Report on the Board Meeting of the NCC (National Council of Churches, American branch of the World Council) to be found in Christianity Today of March 3, 1972, from which I quote: "A young Dutch minister, C. Henk Koetsier, gave the principal address on the subject of "development." The Gereformeerde Kerken (Reformed churches) executive suggested a new test or mark of the church. If a communion takes "development" seriously, he said, it passes God's mark.

While admitting that more theological work needs to be done on the subject, Dr. Koetsier included in his definition of development social, political and economic action to change structures as well as individuals. Humanization is the goal, Koetsier said, and Christian groups taking him seriously run the risk of backing revolution that may be violent."

Our hope lies not in the man we put on the moon, but in the Man we put on the cross.

Don Basham.

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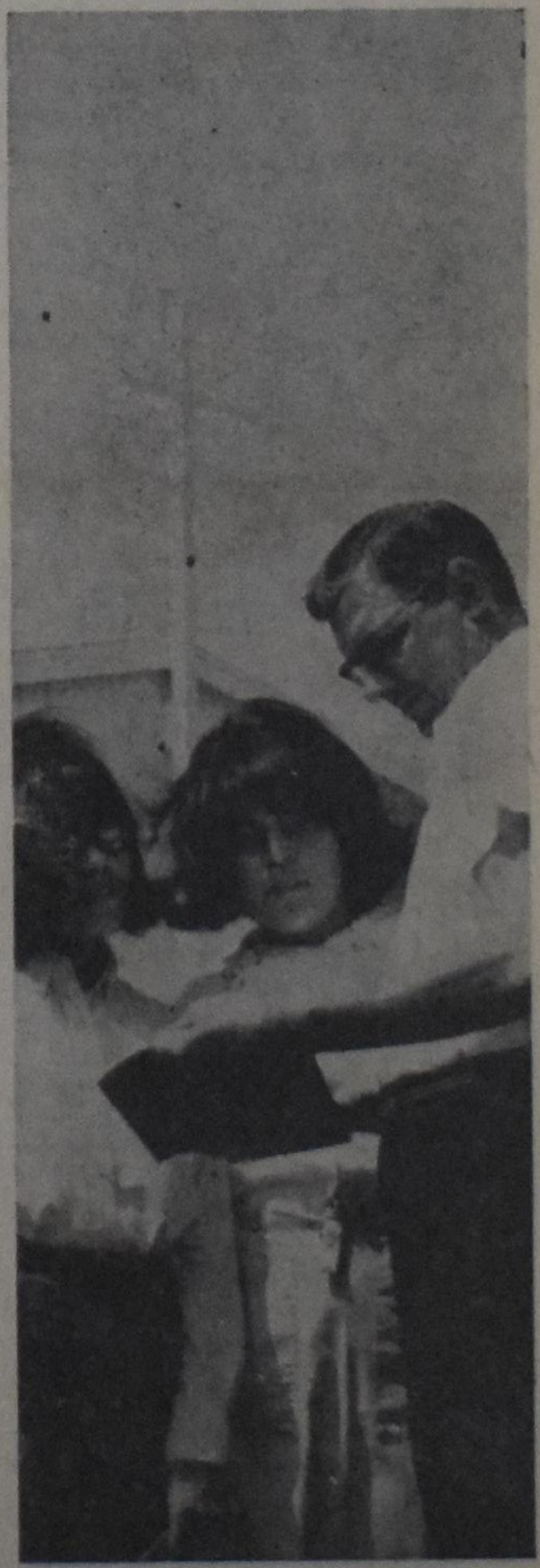
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From the Bookshelf

JESUS PEOPLE and CHILDREN OF GOD

THE JESUS PEOPLE; Old-time religion in the age of Auqarius,

by Enroth, Ericson and Peters. Eerdmans 1972; 250 pages; $5.95.

If you have ever wondered what the Jesus people and their kin are all about, then this book will enlighten you greatly. The authors, all graduates from Westmont college in California approach their subject sympathetically, but with great caution. They show from their research and personal interviews that the Jesus people do not present a common front, but are a divided lot. Slowly, but surely the movement is beginning to polarize. On the one end of the spectrum are the super-radical children of God for whom the end of the world is at hand, the King James version is the inspired translation of the Bible and strict communal living is a must. The Children of God demand total obedience from their followers and a complete break with the established churches. In their mind all churches are false churches, instruments of the devil.

The Jesus people proper tell the story of the love of God to one and all. They are captained by Pederson in California and Linda Meissner in the Seattle area. Linda, brought up as a Methodist, became disenchanted with the established church and received as a young adolescent special revelations from the Lord. She was told to work in Seattle among the young people and the Lord would raise up a mighty army of youngsters to follow Him. The charismatic character of this movement showed itself from the beginning; a spiritual revolution was on the way and caught fire in the North-West; people were baptized with the Spirit and Linda was the fledgling prophetess of the new movement, the Jesus People: Other groups from Pederson and Blessitt in California began to take up contact, but soon drifted apart again, mostly for reasons of personality or theological disagreements. Linda now is joining the radical Children of God, in a sort of desparation.

In between the two extremes of this spectrum (Children of God and Jesus People) exists a colourful array of helpers, hangers-on and hucksters, a veritable rainbow of ideas and persuasions, which frequently last no longer than its namesake in the sky.

The authors are persuaded that the various groups must return to the established church, the body of Christ and the main bearer of the historic tradition of the Christian faith, which links men not only to their Lord, but also to the believers of all ages. Unless this happens, these movements will change into cults and the first evidence is beginning to show in the Children of God.

The authors are no less sure that the church must open up and change some of its ways and above all be ready to take these young Christians in. The movement is somewhat of a fad, but they also believe that genuine manifestations of the Spirit can be seen amongst the younger generation as it turns away from drugs and unto Jesus.

The reader is well warned by the writers that all groups of Jesus people, with a variable intensity, are anti-intellectual, anti-cultural, anti-established church and anti-social involvement.

All in all, a very interesting survey of this fascinating movement, loosely called Jesus People; charitable in its judgment but firm in its disagreement. The authors show in their writing that they are not of Reformed persuasion; they are likely Baptists, with a declared leaning towards Premillennialism. (Jesus People are Post-Mills.) Frankly enough, they state openly: "Christians in the Reformed tradition will be generally disapproving of the Jesus' People's lack of a sense of cultural mandate or covenant theology."

To that this reviewer can only frankly say: Amen. In my estimation this whole phenomenon is a small but sad part of the total picture of religious confusion which is so over-abundant in our day. No one of course in his right mind is going to make the judgment whether or not these people are Christians. We judge doctrines, not the heart.

Doctrinally speaking, sad to say, the Jesus people by and large are out of sight. To be sure, they are on the evangelical side of the fence, but they have outrun the fundamentalists by miles. The reason for that would seem to be that the movement is not so much a response to the Bible and its promises, as a reaction against secularism and all the evils it stands or. Such a reaction is bound to be an over-reaction and a failure in the long run. The decade of the 60's was a time of radical cultural upheavals in North America and gave birth to a counter culture, led by hippies and fueled by drugs. In a rather short time this proved to be a disaster course. Some youngsters began to look for Eastern mysticism (Maharishi worship), others discovered Jesus and the practices of the primitive Christian church such as tongue speaking and healings. Since the flower children of a technological society are victims all too often of their own inner conflicts and of quarrels with their parents and other superiors, they are desperately looking for ways and means to cope with such problems. Reacting against all the evils which surround them, they find new identity in Jesus, but not in the Jesus proclaimed in the church. Hence the insistence on small groups of likeminded youngsters and a brand new approach to the Scriptures, uncluttered by creeds and confessions.

All that is declared to be the way of the Spirit and the turning on with Jesus; the hope for the future and the prelude for a speedy end to this world, which is hopelessly lost in any case. It is to be sincerely hoped and prayed for that large numbers of these idealistic and unrealistic youths will turn back to the church before they reach the point of no return and find themselves adrift on an ocean of confusion.

At the same time the church must be ready to re-examine itself whether she is in the faith. North America is the land of the revivals, more so than any other continent. That same North America is also the graveyard of just as many revivals, continuously buried under the rapidly advancing forces of secularism.

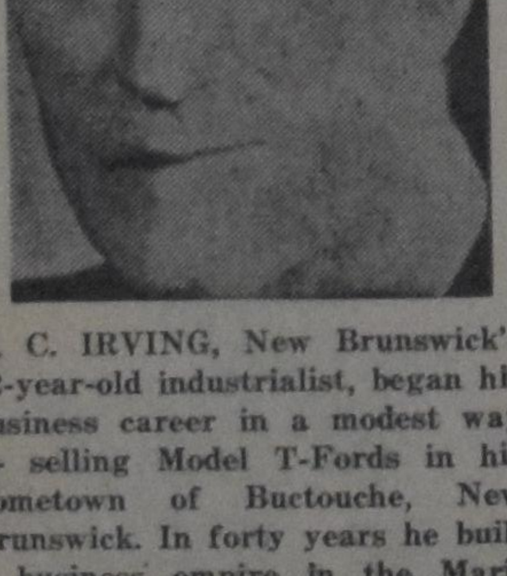
Shall we learn the lesson from all these events, including the lesson from the phenomenon of the Jesus people? Shall we become a church of the Reformation, walking in covenant faithfulness with our God and honest before Him in our allegiance to the creeds?

As Rev. B. J. Haan from Dordt college said in a recent editorial:

> "Tongue speaking, faith healing, emotionalism is not what we need; we must has a sincere return to the Reformed faith of our fathers. Nothing less will do."

May God make it so in these turbulent and confusing times.

Rev. L. Mulder.



K. C. IRVING, New Brunswick's 72-year-old industrialist, began his business career in a modest way — selling Model T-Fords in his hometown of Buctouche, New Brunswick. In forty years he built a business empire in the Maritimes and eastern Quebec valued at more than $400 million. He announced recently from Nassau that he was no longer residing in New Brunswick, and that his three sons would carry on the various businesses.

(Globe and Mail Photo)

Citizen Coalition Formed to Seek Enactment of Tax Credits Legislation

WASHINGTON — A coalition of nonpublic school leaders of all faiths in the U.S.A. has been formed to seek the enactment of federal tax credit legislation for parents of children in nonpublic schools.

Establishment of the organization — *Citizens Relief for Education by Income Tax* (C.R.ED.I.T.) was announced by its officers; Rabbi Morris Sherer, Agudath Israel of America, Chairman: Dr. Al Senske, Lutheran Church — Missouri-Synod, Vice Chairman; Mr. Cary Potter, National Association of Independent Schools, Vice Chairman; Reverend C. Albert Koob, National Catholic Education Association, Vice Chairman; Dr. Edward R. D'Alessio, United States Catholic Conference, Treasurer; Mr. Ivan Zylstra, National Union of Christian Schools, Secretary.

The organizations represented by the officers of C.R.ED.I.T. have a deep commitment to nonpublic education. Their combined constituencies total approximately 5,000,000 children in schools operated under Protestant, Catholic, Jewish and private auspices.

The chief objective of C.R.ED.-I.T. is to seek enactment of legislation at the earliest possible date which will provide a federal income tax credit for a part of the nonpublic school tuition assumed by parents of children in such schools. Numerous bills for this purpose are now pending in Congress.

All Americans have ample reason to be "proud of the contribution which nonpublic education has made to our Nation", Rabbi Sherer stated. "Financial inequities have interferred with the right of parents to educate children in schools of their choice".

"As a matter of justice and fairness to all", he said, "it is time that the government lived up to its responsibility to grant financial assistance to realistically allow parents freedom of choice in education. At the same time C.R.-ED.I.T. will embark on an educational campaign to demonstrate that federal income tax credits are a constitutional means of correcting the inequities suffered by nonpublic school parents", he stated.

Rabbi Sherer said the C.R.ED.-I.T. program "will strive to reaffirm the value of nonpublic schools in a pluralistic society and to stress all pertinent concepts of parental rights in education".

Dr. and Mrs. Van Halsema Hurt in Turkey Bus Mishap

GAZIENTEP, Turkey (EP) — Dr. Dick Van Halsema, president of the Reformed Bible Institute in Grand Rapids, was hurt along with his wife when a Turkish bus near this city overturned on wet pavement and left the road.

Four of the 34 passengers were killed and many others were injured.

Dr. Van Halsema, a minister in the Christian Reformed Church who also directs the Summer Training Sessions for youth, was investigating outlets for gospel literature and radio in Turkey when the accident took place. He suffered a concussion and was flown home with Mrs. Van Halsema by the U.S. Air Force.

Both were released from the hospital in Grand Rapids April 6.

Pastoral Counselling

TODAY'S MOTHER IN HER FAMILY

by REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain.

Around this time of the year we celebrate Mother's Day. Now often the pictures that are found in Mother's Day cards present an old gray haired mother, something like Whistler's Mother, sittng in a rocking chair and busy with her knitting. Or course, this is what Mother's Day is about. Many of the songs and poems present mother in that kind of a life, but I would like to talk with you for a little while about the young mother with her family. The children may still be small or they are growing up to be teenagers. This is quite a different picture from the old gray haired mother. The fact is, of course, that today you see a good many grandmothers who are only about forty anyway, and elderly people do not quite sit down and knit that way anymore; I mean, the whole picture has changed. But the young mother is often forgotten, and I believe they form an important part of the family and of the home and they make an important contribution. I would like to talk about them for a little while.

Now what is so different about the mother of today? Oh, it is true, she wears her hemline a bit higher; she runs around with stretch-pants or pant-suits, she has her hair a bit shorter. On the whole she is more interested in her own personal appearance. She has a better education. She drives a car just as well as a man. She is capable of handling the complicated stainless steel gadgets in the kitchen and in the laundry. She is able to go outdoors and to mow the lawn with a power mower; the kind of things the Grandma never dreamed of doing, you find women doing today. There is a new kind of femininity; not the weak frail sort of person, but a strong, capable and competent person, who runs and who manages her family well. This grows also out of the fact that mothers today have a greater role in their family. In the changing tendency of the structure of the home, the father has gone more into the background, and the mother has become more dominant. Dad, after all, is out working in the shop or in the office, and he comes home in evenings and leaves in the morning, but he often leaves his wife to make the major decisions. She is usually the one who takes care of the family finances; she has to decide when the children have conflicts, what they ought to do. Now all of this presents to us a little different picture than was the case a generation or two ago; the absent father and the capable young mother.

Now this leads, I feel, to certain responsibilities and also to certain problems. There are hazards connected with this kind of a situation. Since women have a greater deal of freedom in the world today, you find a change in the whole position of women. They are supposed to have equal opportunities of work; they have equal opportunities of education; they do not have to marry, because of the fact that it is no longer a disgrace to be a career girl; and so the modern mother is in a different positon. This brings with it also a certain amount of tension. The fact that she is more active in the life of her family, she is more the one who must make decisions in the family, brings with it also its tensions. One young mother was saying when she was talking about this situation at a meeting recently, "The next time I have to fill in my occupation, I am going to make my occupation to be the chauffeur of the family." She said, "I drive Johnny to boys' club. I have to take Jane for music lessons, and Jimmy has to go for swimming lessons." And she said, "I'm always on the go, trying to get one of the children or to bring one." The result of it is, of course, that the mother is out of the home, active, busy, often too busy with these kind of things. And then, in addition to this, the modern mother usually takes on other activities with it. She is active in the affairs of the church, she is active in the community, she is active in the school, she serves at dinners and suppers that they have. The result of it is that her time is occupied with many things. There are many mothers who handle this very, very well, they have no problem with this. They love this kind of life, and that is why they live it. Oh, they complain about being so busy and they complain about being tired and tense, but deep down in their hearts they enjoy all of the excitement of a growing family and all of the interest's that the children have.

This brings about the fact, too, that today's woman has more of these opportunities as well as do her children. The more opportunities that we have the more we are inclined to seek out ways of using these opportunities, of being active, of showing our interest in various concerns by being busy. For that reason I think that it is a good thing that many young mothers are active and busy. But there is another factor that is added to it. Whenever a mother like this begins to work under a lot of tension she gets an entirely different picture. Nobody breaks down from working too hard, but there are many people that break down because of the fact that they work under too much tension. When children are busy and they go hither and yon with all kinds of activities, it is only natural that they bring their tensions with them home. Fathers often do this same thing, they bring their tensions that come from the shop, or from the office, or from their business, and these are taken to the home.

Then there are the tensions which there are within the family itself, the differences that there are between the children or between parents and children; the constant struggle that children have for greater freedom and the desire to be more independent and get away from the home and the family, and as children grow up this is the normal pattern of life in today's world. This all brings about certain tensions, and so it is little wonder that in these kind of circumstances we see a good many young mothers in an institution, or in a counselor's office, or in a psychiatrist's offce, because of the fact that these tensions can get the best of them. They need ways and means of being relieved from their tensions. To me this is an unfortunate situation, that we have not learned earlier in life to get rid of the kind of tensions that will build up in the family. Often young mothers, young women, go into marriage with a starry-eyed dream that everything is going to be so smooth and lovely, only to find that their dreams are soon to be crushed when they find so much busyness, because to be locked up in the home with three or four children day after day is a frustrating experience. For that reason it is important that there be outlets, that there be opportunities for these kind of activities, but basically, I would like to drive home this thought and leave this with you. Not only are there opportunities, not only are there problems, but there are possibly more challenges for a mother today than ever before. The opportunity to lead children, to mold their youthful lives, to influence their feelings, to listen to their problems; this is the most important thing that you can do because in this way you can lead them to a deeper sense of living, with greater opportunities for the future.

In the summer we see a number of young ladies who come to the hospital for our Christian Service Corps. I admire these young ladies. I admire their enthusiasm, their willingness to reach out to a handicapped child or to sit down and talk with a patient who is at the point of tears; or to walk hand in hand with somebody who may not be altogether too attractive. They do it not for selfish reasons because there is not financial reward, but only the basic reward that they receive in their own hearts when they give of themselves unselfishly. This to my mind is what you see often in the modern young mothers, they have learned to give of themself; give of themself because they love their family, and they love their family's God.

THOUGHT FOR TODAY: The idea that life should be made comfortable for all people, that there should be nothing that brings about tension, is a false idea of life. If there were not tensions, no struggles, no frustrations, we would grow up to be a nation of weaklings. Men grow strong when they weather the storms and when they conquer life's difficulties.

PASTORAL PONDERINGS

JESUS

I like to write about Jesus. The treasure we have received in Him is just inexhaustible. I like to tell the story of Jesus and His love. That old, old story should be told everywhere! All people should hear it. The world in all its facets and relationships should constantly be confronted with Jesus Himself, sitting at the right hand of God, the Father, Almighty. O yes, I like to write about Jesus, because He has left it up to us who love Him and believe in Him, to raise his Name, to spell out his claims, and to teach every generation to obey everything He has commanded us. When He gave that order, He addeded, "Remember, I will be with you always, to the end of the age". And on Pentecost He poured out His gift the Holy Spirit, on His people. The divine Spirit enables us to perform the tremendous task. Jesus had promised Him before in strong words we should never forget: "The Helper will come — the Spirit of truth, who comes from the Father. I will send him from the Father, and he will speak about me". (John 15:26). "He will give Me glory, for he will take what I have to say and tell it to you. All that my Father has is mine; that is why I said that the Spirit will take what I give him and tell it to you." (John 16:14, 15).

Here we begin to realize how great the redemption of the world is which Jesus brought about. We call Him Savior, and rightly so, Savior of the world, because He came to save sinners, to take away the sins of the world.

Throughout all the ages since Pentecost Day in Jerusalem this broad purely biblical view of Jesus has been clouded and obscured time and again. The beginnings of such movements took place right from the start of the New Testament Church, in the days when some apostles were still alive and active. This is why we find heresies mentioned and refuted in some epistles of the New Testament. The sharp refutation did not mean that the heresy involved was brought to an end. Still today we are being plagued and hampered by all kinds of misconceptions about Jesus. We are inclined to isolate Jesus from the worldwide context in which the Bible shows and honors Him. He has to say so much to every person individually. He walks with me and He talks with me and He tells me I am his own! is a precious experience and a source of happiness in the lives of many believers. But how much He may ever mean for myself, I may not say that He is for me alone, because the angel in his appearance to Joseph said, "You will name him Jesus — for He will save HIS PEOPLE from their sins." The Jesus-people, as they are called today, will certainly discover this some day, if they are truly led by the Holy Spirit. Jesus songs, as we have some even in our own psalter hymnal plus the idea that the task Jesus gave us can be described as "soul-winning-for-Jesus", are clear proof of the danger that true disciples of Jesus are isolating him and twisting his image and badly limiting his majestic work.

The Bible never uses the term "Jesus people". The Bible stresses time and again that those who are saved by Jesus have become GODS people. Jesus brought the whole creation with all that is in it back to God. Can it be right as it is taught and practised today, that the whole work of redemption performed by Jesus, is to be described as "the salvation of souls"?

* * * *

All kinds of individualism, subjectivism, misunderstanding of the Bible message on Jesus, and the movement which puts the Spirit in the center, where Jesus only belongs, do not only do injustice to Jesus Himself but they ruin also His Church.

Therefore, let us stick to the Word and subject our views and thoughts to the Word alone. Under the guidance of the Holy Spirit we learn to live with Jesus from day to day and in all things because He doesn't only save us from our sins but also daily renews all of our life.

Let us make sure to get the marvellous picture of Jesus as it is given in the Bible. When Jesus began to reveal himself according to the real meaning of his divine mission, John the Baptist indicated him publicly by saying, "Behold, the Lamb of God, which takes away the sin of the world".

When we prayerfully try to get the message in this word, we marvel about the beauty of this revelation of Jesus, our Savior.

PULPIT & PEW

A PAGE ON CHURCH LIFE

REV. F. GUILLAUME
101 FAIRVIEW DRIVE
BRANTFORD, ONTARIO

Notice first the heavy charge against the world of ours which is living in sin.

At the same time this word makes clear that the world is absolutely unable to save itself by any of its own means.

Don't overlook that John's message also included that Jesus is the perfect fulfillment of the prophecy of all the ceremonies of the Old Testament.

And still there is more depth in John's sentence. Jesus is announced here as the One who lifts all barriers between man and man, also between colored and white people and between all other sinful situations which keep mankind divided.

Moreover, He appears as the Head of the world, the representative of all mankind, having become true man himself.

Next is the rich discovery that Jesus is announced as the ONLY one who is able to bring man to God again.

In closing, notice too that John told his audience that this Jesus restores man again in his original office as servant of God in the world He made.

I hope my readers understand now why I started this article with the statement, I like to write about Jesus. I really do hope that you like to read about Him.

The subject of this article is closely related to that of the previous article in the issue of April 24. Still one more article will appear in this series of three, in the issue of May 22, the Lord willing.

PRESS PARADE

News brought by "Missionary Monthly", Feb. 1972 issue:

NEWS

Good News from India

The Indian Parliament has rejected a bill which would have made conversion to Christianity nearly impossible in India. The legislation, termed "Prevention of Conversion Bill," was rejected by the Lok Sabha, Parliament's Lower House, after Jaganath Rao Joshi, leader of the anti-missionary Jan Sangh Party, accused the government of delegating its responsibility for education to the West and Western missionaries.

The Rev. Rochunga Pudaite, an Indian national and President of Partnership Mission in Wheaton, Illinois 60187, declared on January 10, "This is one of the most significant news items from India in recent months. We are proud of the leaders of our country for their insight and willingness to uphold religious freedom and democracy."

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And this is another interesting story, published in "Missionary Monthly":

WHY WYCLIFFE BIBLE TRANSLATORS?

That's the way the Lord led us

Dear Friends:

Some 1300 miles south of the U.S. border in the mountainous country of Southern Mexico lies a small town by the name of Mitla. Mitla, also known as the city of the dead, was the former center of the ancient, precolumbian Indians who lived in the mountains of Oaxaca and Chiapas. Mitla is now populated by the Zapotec Indian people. It is also a center of the work done by the Wycliffe Bible Translators who are busy translating the Good News into the languages of the many monolingual tribes scattered throughout the mountains of Mexico. It is from this center that we have the privilege of being busy in God's Kingdom work, aiding the translators in making their tribal living just a little easier.

But why Wycliffe Bible Translators? In the summer of 1968 we made a trip by train to Mexico City for the purpose of using the time and strength the Lord would allot us in our retired years for His Kingdom work. We had written to the Christian Reformed Board of Foreign Missions, but they had no placement for us, so we came to see for ourselves. We had become a bit acquainted with and were very interested in the work of the Juan Calvino Seminary and Bible Institute in Coyoacan through correspondence with Rev. Gerald Nyenhuis. How disappointed we were to find out they did not need a general handy man and carpenter, as the Seminary students took care of maintenance work to earn a little towards their tuition and board. They could always use a typist, but it would hardly do for one of us to be busy, and for the other to be idle. On our last Saturday, Mr. David Cass, the school teacher for missionary children, asked us to take a ride to Xochomilcho to do a little sightseeing and shopping. On our way he drove by the Wycliffe Bible Translator's building in Tlalpan. He told us that an uncle of theirs was volunteering his services with this group. "Say," he said, "why don't we stop in, look around, and talk to Mr. Larson? They can use retired couples' talents and energy." We did, and we were pleased with the conversation we had and with what we saw. We soon had the address of the Santa Ana office in California. So, we were going to leave not quite so disheartened. In a few weeks' time we received many forms to be filled out, plus more information in great detail. In a few months' time we received the glad news that we were accepted. Bill planned to retire from his position as head maintenance man for 25 years with Bethesda Hospital in Denver in August of 1969. We arrived in Mexica City on September 3.

Yes, there is a place for retired couples in God's Kingdom activities! We are now in our third year. We have discovered the joy of living with Indians who do not have the Gospel of the Risen Savior in their own language. We hope to tell you more about the culture of village living in another letter.

Please pray for the Indians of southern Mexico, that the time soon will come when all the tribes may know Him.

Yours in His Service,
William and Grace Plomp
Instituto Linquistico de Verano
Mitla, Oaxaca, Mexico.

POINTED PRINT

The consistory of Wellanport C.R.C., Ont. discussed the matter of a "commercialized Sabbath": this is part of the Consistory-Report in the bulletin:

The Lord's Day Act is being discussed. The Federal Lord's Day Act forbids all but necessary Sunday sales. The Lord's Day Act (Ontario) provides for exemptions to the Federal ban. Members of a special committee, formed by the Lord's Day Alliance of Canada were to meet Mr. Davis, to ask for legislation to halt "the mounting commercialization of Sunday". People who believe Sunday should be a day of rest, should write Premier William Davis and tell him and make him aware that there are many people who believe a commercialized Sabbath should be stopped. What is the point of it all, if in our upward climb economically, we forget why we are living, who we are and the cultural benefits and pleasures and above all, the worship which gives us the goals and the motives of our being? So let's contact Premier William Davis this week, each one individually and let him know what you think about it.

People in Ottewel C.R.C., of Edmonton, Alta. are interested in care of children:

GIVE A NEEDY CHILD A BREAK

That is what a group of Ottewell Farm Families and Young Couples did on two previous Saturdays. About a hundred or more children from the Hope Mission divided in two groups were entertained with horse-rides, hayrides, ski-doo rides, etc., and also fed.

For some, this would be the only meal of the day. It can be said that the children thoroughly enjoyed themselves. You wouldn't believe how excited they were with an old sweater we gave them or a pair of socks or boots.

We found that also the Glad Tidings Centre is in desperate need of entertainment for their 150 children and old folks.

Can we not all help to do this needy, satisfying work? We can't do it alone! Clothing, food and money donations would be very welcome. We opened an account on the bank already under the name "Stoney Hill Recreation Centre". Let us fill it up. Money will be used for camping equipment and perhaps a building.

We are also going to ask the other churches to help. We had a good meeting with the Glad Tidings Centre already and will have one with the Hope Mission. A great big "thank you" to all those that helped and showed such an interest. Remember the song: Jesus loves the little children, all the children of the world. Red and Yellow, Black and White, They are precious in His sight. Jesus loves the little children of the world.

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ECUMENICAL PRAYER SERVICE IN NEW WESTMINSTER, B.C.

Also this year the Ministerial Association of New Westminster sponsors a special "Prayer Service for Christian Unity". This service is being held during the annual "Week of Prayer" which is observed in many parts of the world and by many churches. In our area we only have this one service. It will be held in the Free Methodist Church. The theme is: "Love, as I have loved you". The Ministerial Association has asked Rev. Kuntz to be the speaker of this year.

We would invite as many members of our congregation as possible to this service. It affords a good opportunity to meet Christians from other denominations and to pray with them for more and deeper unity, which can only be a unity based on the fundamental truths of God's Word.

We are happy that the meeting is held in the Free Methodist Church; this church is one of the few denominations in our immediate area that also will take part in that great evangelistic campaign "Key '73" about which we wrote an article in The Tie (under the title "Evangelism Thrust" which is the name for our share in Key '73). Maybe it will be possible to do a few things together with the members of that church, and therefore it is good to become acquainted somewhat.

On top of that: we count on it that the members of our congregation don't let their minister attend that prayer service as a Christian Reformed loner. . . .

•

The bulletin of the Clarkson, Ont. C.R.C. carried this important mission news:

LETTER FROM KOREA

Dear Friends:

You know, I've written in almost every letter about how time goes too fast, and so much to do, but I think this month will go down in my memory as one of the most memorable. Let me try to give you a taste of our treasured rewards in this month.

Miss Spoelstra, you will remember, is leaving Korea soon, in fact, in two days. December 2 is her departure date. In the past five years, CAPOK has grown and become known across this country for its service to the people of Korea in adoptions, and later in work with unwed mothers. But the real nature of our work is known and understood by only those who are involved with us in some way. Imagine our shock, delight, and gratitude when we learned in late November that Elvinah Spoelstra was named the winner of the annual SOPA Award, given by a society of poets, writers, and other noted people working for the children of Korea. The award is given for outstanding contribution to Korean children, and only one other westerner has received it. He was a U.S. army colonel responsible for the movement of many orphans from Pusan to Cheju Island during the Korean War. Miss Spoelstra feels that she only received this award as a representative of the agency, but we strongly believe that her dedication and love, coming from a deep faith in Christ, are at the base of CAPOK, and she richly deserves this recognition. With all the newspapers, T.V., and radio stations seeking to cover this story and presenting the work of CAPOK, we are surely becoming better known, and the interest of many people should help in our future.

As added tribute to a job well done, Miss Spoelstra is being received today by Madame Park, wife of the President of the Republic of Korea, and will also receive a medal of citation from the President. We rejoice with you, that God has used this opportunity, to spread the knowledge of our Christian program far and wide.

We will miss Miss Spoelstra, but her love and strength of faith will remain, and the work will go forward as before. As I wrote in a report to Grand Rapids recently, our staff of Korean workers has taken over many parts of the work, and is most able to do so. We have a total CAPOK staff of 33, and you can see that 5 years have moved the program a long way. We are a good-sized agency, serving many hundreds of people.

Sid Byma.

TRY IT #64

Long ago a certain man Hess was a Jewish King.

Solution #63

Cleopas (So, P. Lace)

GARNER

This word comes straight from Latin: it has connection with "granarium", meaning granary, and with "granum", meaning grain.

As a noun garner means granary indeed, and also a store or accumulation of other things. As a verb it means to gather up, to store.

The writers of Report 36 used the term as a verb in the sentence: "Reinterpretation" (of Scripture portions) "must be **garnered** from Scripture iself."

SPECIALE GROEPSREIZEN VOOR ABONNEES VAN "CALVINIST CONTACT"

VOOR 11 DAGEN Donderdag		Maandag	VOOR 18 DAGEN Donderdag		Maandag
11 Mei	—	22 Mei	18 Mei	—	5 Juni
25 Mei	—	5 Juni	31 Mei	—	19 Juni
van Montreal $214, van Toronto $232 retour					
8 Juni	—	19 Juni	22 Juni	—	10 Juli
22 Juni	—	3 Juli			
6 Juli	—	17 Juli	6 Juli	—	24 Juli
20 Juli	—	31 Juli	20 Juli	—	7 Aug.
3 Aug.	—	14 Aug.	3 Aug.	—	21 Aug.
17 Aug.	—	28 Aug.	17 Aug.	—	4 Sept.
van Montreal $289, van Toronto $307 retour					
1 Sept.	—	11 Sept.	7 Sept.	—	25 Sept.
14 Sept.	—	25 Sept.			
28 Sept.	—	9 Oct.	28 Sept.	—	16 Oct.
12 Oct.	—	23 Oct.	19 Oct.	—	6 Nov.
26 Oct.	—	6 Nov.			
van Montreal $214, van Toronto $232 retour					
			2 Nov.	—	20 Nov.
9 Nov.	—	20 Nov.	16 Nov.	—	4 Dec.
30 Nov.	—	11 Dec.	30 Nov.	—	18 Dec.
			14 Dec.	—	2 Jan. 1973
21 Dec.	—	1 Jan.	21 Dec.	—	8 Jan. 1973
van Montreal $188, van Toronto $206 retour					

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Als de Amandelboom bloeit

Het was in augustus, een dag niet al te druk voor ons, dat we besloten onze vriend Ben en zijn vrouw op te zoeken in hun zomerhuis in Rondeau Park. We praatten wat over Friese romans en de Bijbel vertaald in Drents dialect (tussen haakjes het was een soort Drents waar ik als geboren Drent niets van begreep) en meer van die dingen. En we belandden natuurlijk ook bij de Christan Senior Citizen Home Association, waarvoor we grote belangstelling hebben. Vriend Ben zit ook in 't bestuur en heeft zijn eigen ideeën hierover. We rekenden uit dat we in twee jaar tijds al over de 300 leden hadden, welk getal nog wel heel wat uitgebreid kan worden. Met Chatham, Ont., als middelpunt, kunnen we wel rekenen op de medewerking van Blenheim, Dresden, Wallaceburg en Essex. Er is een goede samenwerking met al de kerken van Gereformeerde belijdenis. De contributie is vijf dollar per jaar. Maar dat duurt veel te lang, zegt Ben. Ik heb andere plannen om gauwer wat centen bij elkaar te krijgen. Wat die plannen zijn, wou hij me niet in de finesses vertellen, maar, zegt hij in onvervalst Fries, "' salt es besiekje".

Nou is Ben een goed sportsman. Ieder jaar was hij prompt aan de start voor de wandeltocht van 30 mijl. In de zomervakantie wandelde hij mee in Gelderland met de Vierdaagse. In 1971 ging hij naar Drente, vier dagen fietsen. En met succes.

En nu in april kwam zijn twee en tachtigste verjaardag in 't zicht. En zijn grootse plan nam vastere vormen aan. De City council kon hij niet bewegen tot financiële hulp. Dus Ben ging sponsors zoeken voor een fietstocht van ruim veertig mijl. En spontaan kreeg hij sponsors bij de vleet. Rasechte Canadians en geboren Hollanders deden hun best om een goed bedrag bijeen te brengen.

Op 6 april, Ben's verjaardag, zeven uur in de morgen, besteeg hij het stalen ros en via Blenheim over Charing Cross terug, even bij huis aan voor een kop koffie en toen naar Pain Court en terug. Precies 43 mijl en juist voor etenstijd terug.

's Middags en 's avonds receptie. Herman Vellinga was daar om de giften in ontvangst te nemen en als alles binnen komt is het een respectabel bedrag van 5600 dollar voor de Chr. Senior Citizens Home Association. We nemen ons petje af en hulde aan Ben Bruinsma die nog kerngezond met Gods hulp deze prestatie mocht leveren. Vele jongeren zouden de rit niet aandurven. Weet je wat je moet doen, zei Hen, 's avonds bij de receptie, je kunt nogal aardig schrijven. Maak eens een stukje op voor Calvinist-Contact, dat wij hier in Zuid-West Ontario onze eigen plannen hebben.

We hebben er niets op tegen dat ze plannen hebben om ergens anders in Ontario een tehuis te stichten, maar het is toch zeer wel begrijpelijk dat de ouderen niet te ver bij de familie en vrienden vandaan willen. Wij voelen er niets voor een gebouw te hebben in de buurt van Hamilton of Toronto en omgekeerd verwachten we daar weinig belangstelling voor onze plannen hier.

Het moet zo zijn dat de kinderen hun ouders geregeld kunnen opzoeken. En een ieder die nog goed gezond is heeft meer belangstelling voor een bejaardenwoning. Maar eens komt er een tijd dat ook de ouderen niet meer in staat zijn zichzelf te redden, zonder echter geheel hulpbehoevend te zijn.

De gedachte aan een Senior Citizen Home moet groeien, zoals dat ook in het oude Vaderland gegroeid is. Dus gaan we rustig verder. We zijn de eerste $10,000 al gepasseerd. En ieder jaar groeit het. En ieder jaar komen er nieuwe leden bij. Het gouvernement staat welwillend tegenover onze plannen. Zeker, voor men kan beginnen te bouwen moet men verzekerd zijn van een goed getal bewoners. Intussen zijn we vriend Ben dankbaar voor zijn stimulans. En wensen hem nog vele jaren toe in goede gezondheid.

Een goede vriend.

(Naam van de inzender is bij de redaktie bekend.)

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We belonen Uw medewerking gaarne met een premieboekje.

Abe Brouwer yn Canada

Lang om let is't ûs slagge him hjir to krijen! De skriuwer en foardrager, dy't al langer as fjirtig jier syn wurk brocht hat. Hy sil fortelle en leze ût syn nijste boek, dat dizze hearst ût komt, "Fan juster nei hjoed" en stikjes ût "De gouden swipe", "De nijboer fan Lycklama State — humor fan 'e femerke" — ensf. Koartswil en earnst.

Derom, kom allegeare, op dizze unforjitlike jounen!
Brocht troch it Frysk selskip fan Jarvis yn:

JARVIS — May 12
Community Hall.

STRATHROY — May 13
Colborne School.

WOODBRIDGE — May 17
Chr. High School.

IN ZIJN ARM DE LAMMEREN

Dit verhaal, dat in zeker opzicht allegorisch is, verplaatst ons op een der Zeeuwse eilanden in de twintiger jaren en vergunt ons een blik in het hart en leven van een kind. Het doet ons denken aan een bloemknop die zich langzaam en gestadig ontplooit om tot volle bloei te komen; doch het weent niet "om bloemen, in den knop gebroken, en voor den uchtend van haar bloei vergaan."

Door CORNELIUS LAMBREGTSE

(39)

Fransje voelt er echter niets meer voor om nog eens naar het Hontegat te gaan. Een keer gaat hij nog met Maria mee, om haar een plezier te doen, en omdat ze beloofd heeft dat hij de hele middag bij haar in de kraam mag blijven als hij dat wil. Het dringt niet tot hem door dat Maria daar zo op gesteld is omdat ze daarmee haar onachtzaamheid van de vorige keer wil uitwissen. Hij bleef veel liever thuis waar de grote guust een sneeuwhuis gebouwd hebben voor de kleinere kinderen. Daar speelt hij, als het niet te koud is, het grootste gedeelte van de dag in met Neeltje en de meisjes van Siene van Marien.

Het is ondertussen al maart geworden en nog steeds lijkt de polder op een stukje poolgebied. Het schijnt wel of het nooit anders geweest is of worden zal. Gelukkig blijft de gezondheid der kinderen goed, hetgeen wel hoofdzakelijk aan de gezonde lucht, de vele lichaamsoefeningen, en de graote eetlust te danken zal zijn. De weg is goed begaanbaar, maar aan weerszijden liggen lange hoge dijken van sneeuw, zodat het net is of er twee muren langs gebouwd zijn. Ook zijn overal rond de huizen tunnels gegraven, tunnels tussen hoge witte muren, die met elkaar in verbinding staan. Het lijkt wel een beetje op een stuk landschap waar archaeologen voorhistorische fundamenten opgegraven hebben die wit in de zon liggen te blikkeren. Dit geeft de omgeving een gezellige aanblik. De kinderen vinden het heerlijk, want het geeft hun allerlei nieuwe ideeën voor heerlijke spelletjes.

Overdag mag dit al een wonderlijk gezicht opleveren, maar 's avonds lijkt het bepaald op een sprookjeswereld. De maan is ondertussen vol geworden en staat hoog naar dit wonderlijk schouwspel te glimlachen, alsof het hem aan zijn eigen onherbergzame gebieden herinnert. Het lokt de jonge mensen uit hun huizen, en zelfs grote mensen en kleine kinderen komen na het eten nog een poosje naar buiten, hetzij om een eindje door de loopgraven te wandelen of om een sneeuwgevecht gade te slaan. Het duurt vaak niet lang of zelfs getrouwde mannen en vrouwen doen er aan mee.

Op een avond zijn Bram en Eine, als gewoonlijk, naar hun vrienden in de stationsbuurt gegaan. Ook daar zijn de jongelue aangestoken door de algemene uitgelatenheid en al lachend en stoeiend komen ze voorbij de schuur van Moerland. De grote deuren staan open, en een der kerels ziet daar een sjeesje staan. Dat bhoort echter niet aan Moerland, maar aan Wullempje van Houten die, net als Moeders achterneef, een sjachelaar is. Omdat hij zelf geen schuur heeft, stalt hij zowel zijn hit als zijn sjees in die van Moerland.

Toevallig is een zoon van Van Houten ook bij de jongens. Hij heeft ze niet allemaal, en hoewel hij dus niet op de vriendschap van de andere jongens bogen kan, laten die hem maar als een hondje meelopen. Hij heeft de grootste schik om het wilde spel der anderen, maar hij heeft niet genoeg verstand om er zelf aan mee te doen. Hij beperkt er zich dus toe om zich gedurig op de knieën te slaan van het lachen. Opeens zegt een der jongens: Zeg, weet je wat amme es mosse ndoen? Me mossen es een ende gaen rieën mie dat sseesje van Van Outentje! Dat plan vindt dadelijk algemene bijval. Dat mag toch wè, ee Bert? vraagt een der kerels aan de halve gare. Deze is zo gevleid door de ongewone kameraadschap dat hij, hoewel aarzelend, liegt: Beljaet, dat dienke'k temissen wè. A-je'r mae niks an elpt. De anderen stellen hem gerust en vragen, tamelijk overbodig, Bî'je gek, joan! Me zun der niks an kapot maeken. Als op een afgesproken teken hollen ze met zijn allen naar de schuur en in een ogenblik hebben ze de sjees op de weg gesjouwd. Een eindje verder passeren ze enkele meisjes van Maria's leeftijd. Een der jongens nodigt hen uit voor een rit en ander luid geschater klimmen de meisjes in de sjees. Voort gaat het, de kant van het dorp op. Vier jongens trekken het rijtuigje aan de bomenen en twee duwen het vanachter. Bert draaft er, al lachend en knieënkletsend, achteraan.

Een der meisjes is een vriendin van Maria. Als ze voor haar huis komen, stelt ze voor even te stoppen. Ze wipt van de sjees en loopt naar achter om Maria te vragen deel aan de pret te komen nemen. Maria vraagt eerst Moeders toestemming, die slechts aarzelend gegeven wordt. Maar Fransje is ook in den uze. Kees en Arjaan zijn ergens buiten, en Wantje ligt al te slapen. Die was zo moe van het schaatsenrijden dat ze dadelijk na het eten al in de bedstee gekropen is. En Vader is naar oom Johannes.

Meria, mag ik ok meerien? Ee, Poete, mag ik ok mee? Toe, asjeblieft, Poete? roept Fransje. Moeder is al gereed om nee te zeggen, maar Maria voorkomt haar en zegt: Toe, laet 'n toch meerien. Wat geeft dat noe! Me kommen ommes toch zoa wee vrom. Ze is schijnbaar nog steeds aan het boete doen tegenover Fransje. Die is zich al het aankleden. Dan zegt Moeder: Mae verzichtig wezen, oor, en gin kattestreken uutaelen. Dat laatste is zijdelings voor Maria bedoeld.

Fransje is in zijn glorie. Hij zit tussen Maria en haar vriendin in. Zijn hoge stem schettert boven hun kwinkslagen uit. Weldra passeren ze het huis van De Visser en even later zijn ze in het dorp. Dadelijk is het sjeesje omringd van zingende en hossende jongens en meiden. Met zijn allen rijden ze van de ene straat in de andere. Fransje voelt zich als een koning die op zijn onderdanen neerkijkt.

Zodra de jongens van de stationsbuurt hun kans schoon zien, maken ze zich los uit het kluwen der dorpenaars en rijden de terugweg op. Maar bij de laatste huizen van het dorp is een klein winkeltje, waar nog een lichtje brandt. Een der jongens roept naar de meisjes: Julder mochen oans wè es trakteren voe dat fijne ritje dat amme je egeven aen!

O, da's goed, antwoordt Maria's vriendin. Ik ae centen bie me.

Ik ok, voegt Maria daar aan toe. En de andere heeft ook geld bij zich. De sjees wordt aan de kant van de weg gezet en met zijn allen gaan ze het winkeltje binnen. Het is meteen zo vol dat Fransje op de toonbank gezet moet worden. Een oud vrouwtje komt vragen: En wat mossen julder ehad aen?

De jongens willen macaronikoeken hebben, en de meisjes trakteren bovendien op repen Kwatta, voor elk een reep. Het oude vrouwtje geeft Fransje een zuurtje op de koop toe.

Mae noe motten me daerom naer uus! roept Maria. Fransje most allaank op baede liggen!

Bij hun thuis gekomen wil Maria hem mee naar binnen nemen. Maar hij bedelt of hij met Bram en Eine mee mag om het sjeesje weg te brengen. Bram zegt tegen Maria: Och, laet 'n mae meegaen. Oans kommen toch ok zoa terug.

Ze brengen eerst de twee andere meisjes op de plaats van hun bestemming. Daarna zullen ze de sjees in de schuur van Moerland brengen. Ze hebben allemaal veel schik gehad, Bert en Fransje niet het minst. Maar die pret heeft lang niet zo'n plezierige afloop. Als ze het erf van Moerland oprijden, zien ze daar een mannetje op hen staan wachten, dat Van Houtentje blijkt te zijn. Hij rent op hen toe en houdt de stoet tegen. Wild met beide vuisten in de lucht zwaaiend brult hij onder krakend gevloek:

Wien ei julder permissie egeven om mien sjees uut de schure t'aelen en nae de mieter te rien? Mae dae zun julder daerom voe boeten, dae kû-je van opan! Dat gae'flk vanaevend nog bie de veldwachter angeven. Ik kenne julder alemaele. Dae bin der twiè van Marien Weststraete, twiè van Flup Soenke, ièn van. . . .

Hij is buiten adem van het schreeuwen en moet even op zijn verhaal komen. Van die gelegenheid maakt Bram gebruik door te zeggen:

Oans aen joen ouwe rotsjees glad nie nae de mieter ereen. En trouwens, jen eigen zeune wast er bie, en die ei ezeid amme 't mochen. En a jie oans an gae geven bie de pelisie, dan zun oans wè es tegen z'n vertellen oe goed a jie vloeken kan. Dan zû jie wè een grotter verbaal kriegen as oans. Me bin mie zes getugen!

Deze korte, overtuigende toespraak slaat het woeste mannetje een ogenblik uit het veld. Hij laat even zijn armen zakken en staat met openhangende mond te stotteren. Maar dan ontdekt hij Bert, die zich op de achtergrond gehouden heeft, naast een der grote wielen van het sjeesje. Als een wilde tijger springt hij op zijn zoon toe en rukt hem uit zijn duistere schuilplaats. Weer braakt hij de gruwelijkste vloeken uit. Dan geeft hij Bert zulk een geduchte klap vlak in diens gezicht dat de arme drommel suizebolt en jankend als een hond enige stappen terugdeinst. Dit maakt zijn vader nog woedender. Weer springt hij op hem af en beukt hem met beide vuisten tegen de grond. Hij slaat hem met zijn vuisten, schopt hem met zijn klompen waar hij hem maar raken kan — tegen zijn hoofd, in zijn rug, tussen zijn benen, en in zijn buik. Bert brult als een stervend dier, maar hoe hard hij ook schreeuwt, zijn vaders bezeten geloei klinkt daar nog boven uit. De jongens hebben nog nimmer zulke godslasterlijke taal aangehoord, noch ooit zulk een wrede mishandeling van een mens gezien. Ze staan als verstomd aan de grond genageld.

Fransje, die zich eerst achter Brams broekspijpen teruggetrokken had, is vol ontzetting voor hem gaan staan. Ook hij staat daar als versteend dit wrede schouwspel gade te slaan, en telkens als de kleine woesteling de lucht met een serie nieuwe vloeken en godslasteringen scheurt, voel hij zijn korte haar overeind rijzen. Hij verbaast er zich over dat Bram of een der andere jongens er geen einde aan maakt, daar ze dat kleine ventje best aan zouden kunnen. Maar die staan wezenloos de ongelijke strijd aan te zien.

(Wordt vervolgd)

Deze roman is in boekvorm verschenen bij Uitgeverij T. Wever in Franeker. Het verhaal verschijnt als feuilleton in ons blad met toestemming van de uitgever.

Dokter, een eenzame professie

Het is voor iedereen niet gemakkelijk te beleven wat hij of zij gelooft. Dit geldt speciaal voor christenen, mensen die zich bewust zijn van de hogere norm die hun leven beheerst, of moet beheersen. Wij weten maar al te goed te omschrijven wat het christelijk beginsel inhoudt, maar wij hebben de meeste moeite met het in praktijk brengen van dat beginsel. Voor een ieder die zijn beginsel serieus neemt kan dit een strijd zijn en spanningen teweeg brengen.

Nu hebben wij veel van die problemen gemeenschappelijk. De vorm en de omstandigheden mogen wijzigen, maar de problemen als zodanig vertonen veel overeenkomst en daarom kunnen wij elkaar tot steun zijn in de moeilijkheden die wij ontmoeten. Toegegeven dat aan dat meedragen van elkaars lasten nog wel het een en ander mankeert, de mogelijkheid voor het beoefenen van gemeenschap is er.

Een interview, dat een verslaggever onlangs met een arts had, deed ons echter inzien, dat artsen, vooral specialisten, van zulk een gemeenschap vrijwel uitgesloten zijn. Artsen hebben een druk leven, waartegenover staat dat zij doorgaans een goed inkomen hebben. Maar dat is vrijwel alles wat wij van hen weten. Wat zij echter doormaken, voor welke beslissingen zij vaak staan en welk een strijd zij hebben te voeren, ontgaat onze aandacht. Wij hebben in onze gemeenschap nog niet zoveel artsen, maar hun getal groeit en hun moeilijkheden groeien eveneens.

Als wij twee voorbeelden mogen gebruiken om dit duidelijk te maken, dan zouden wij eerst willen wijzen op abortie. Daar spreken wij veel over tegenwoordig, maar het gaat haast altijd over de aanstaande moeder en over het nog ongeboren kind. Wij beschouwen de zaak van de geestelijke kant en van de economische kant. Maar meestal vergeten wij de dokter, die er zeer nauw bij betrokken is. Zeker, de uiteindelijke beslissing berust bij de moeder of bij de ouders, maar de dokter speelt een zeer grote rol in het gehele verloop. Vooral met de ver gevorderde medische wetensfhap kan de dokter ontzettend veel doen, — of niet doen, en meermalen moet hij een conscientieuze beslissing nemen. Begrijpelijk dat die beslissing mede gevormd wordt door de normen welke die dokter voor zijn leven, ook zijn leven als dokter, doen beheersen.

Het spreekt nog duidelijker — en dat is onze tweede illustratie — wanneer de dokter weet dat het nog ongeboren kind afwijkingen heeft.

De ouders mogen volkomen onkundig zijn van die afwijkingen, maar de dokter weet het wel. Moet hij het zeggen? En wat zal de reactie zijn? Moet hij de gedachten van de ouders in een bepaalde richting sturen of moet hij hun wat dit betreft geheel aan hen self overlaten? Er komen namelijk gevallen voor, dat de dokter weet dat het nog ongeboren kind geen hersentjes heeft. Wat dus straks zal geboren worden is niets meer dan een biologisch iets, wat men moeilijk mens kan noemen. Mag men zo'n kind beelddrager Gods noemen? De dokter weet dat het voor die ouders straks een onmogelijke taak zal zijn zo'n kind groot te brengen. Het is haast onvoorstelbaar, een kind zonder hersenen, minder dan een beest, dat nog een instinct heeft. Moet hij in zo'n geval ingrijpen? Hij kan het doen, hij heeft er de wetenschappelijke middelen voor en hij kan op zo'n manier de ouders onkundig houden van een kruis, wat zij anders zouden hebben te dragen. Hoe moet hij hiermee aan? Wat moet hij doen?

Hiermede is niet gezegd, dat hij al dan niet verkeerd doet wanneer hij ingrijpt. Het wordt alleen gezegd om te doen zien, welk een verantwoordelijkheid een arts draagt. Niettemin gaan wij er altijd aan voorbij.

Christen-dokter zijn is een enorm moeilijke taak. Zij komen voor beslissingen te staan, die zelfs aan predikanten onbekend zijn.

Wij worden vaak opgewekt om voor de predikanten te bidden, en voor de leden van de kerkeraad. En dat is goed. Maar hebben wij niet eveneens een opwekking nodig om voor onze dokters te bidden, als wij ons realiseren welke diep ingrijpende besluiten zij vaak moeten nemen, zonder dat er ons iets van bekend is?

D.F.

Het Christelijke Leven

(18)

Goddelijke openbaring onmisbaar voor waarachtig geestelijk inzicht

De eerste stap die wij moeten nemen is dat wij God vragen om zulk een openbaring waardoor wij Hem beter leren kennen. Dus geen openbaring van onszelf, maar van het werk dat de Here Jezus Christus aan het kruis voor ons volbracht heeft.

Hudson Taylor, de stichter van de China Inland Mission, leerde het normale Christelijke leven op de volgende wijze kennen. Hij had reeds lang rondgelopen met het probleem hoe hij "in Christus" moest leven, hoe hij als rank de sappen uit de Wijnstok ontvangen moest. Hij wist dat het leven van Christus door hem heen moest stromen naar anderen, maar voelde dat dat met hem nog lang niet het geval was. Hij besefte echter wel dat het Christus alleen was die in zijn behoefte kon voorzien. "Ik wist," zei hij in een brief die hij in 1869 uit Chinkiang aan zijn zuster schreef, "dat alles goed zou zijn als ik maar in Christus kon blijven, maar dat kón ik niet."

Hoe meer hij zijn best deed in Christus te blijven, hoe meer hij bemerkte dat hij van Hem afraakte, totdat het hem op zekere dag duidelijk werd; het werd hem geopenbaard en toen zàg hij! Hij beschrijft het als volgt:

> "Hierin ligt, geloof ik, het geheim: Ik moet niet vragen hoe ik de sappen **uit** de Wijnstok **in** mijzelf moet laten stromen, maar ik moet mij bewust worden dat Jezus de Wijnstok zelf **is** — de wortel, de stam, de ranken, de twijgen, de bladeren, de bloemen, de vruchten — kortom alles: de **hele** Wijnstok."

En dan vervolgt hij, met de woorden van een vriend die hem geholpen had:

> "Ik behoef mijzelf niet tot een rank te **maken.** De Here Jezus vertelt mij dat ik een rank **ben.** Ik ben een deel van Hem, en ik behoef dat alleen maar te geloven en ernaar te handelen. Ik had dat lang genoeg in de Bijbel gelezen, maar nu **geloof** ik het als een levende realiteit.

Het was alsof iets wat altijd waar geweest was, nu plotseling op een geheel nieuwe wijze voor hem persoonlijk waar was geworden, en dan schrijft hij verder aan zijn zuster:

> "Ik weet niet of ik dit duidelijk kan maken, want er is niets nieuws of vreemds of wonderlijks aan en toch — alles is nieuw! In één woord: Eens was ik blind, maar nu zie ik. . . . Ik ben dood en begraven met Christus — ja, en ook opgewekt en ten hemel gevaren met Hem. . . . voor God staat dat vast en Hij zegt dat dat ook voor mij moet vaststaan. Hij weet het het best. . . . O, wat heerlijk om die waarheid nu te verstaan — Ik bid dat jouw ogen ook verlicht mogen worden om de rijkdommen die ons in Christus om niet geschonken zijn, te leren kennen en ervan te genieten."

Wij doen een geweldige ontdekking wanneer wij zien dat wij in Christus zijn! Denkt u zich eens in hoe verbijsterend het zou zijn als u proberen moest een kamer binnen te gaan waar u reeds in was! Hoe dwaas zou het klinken om te vragen of u binnen mocht komen. Als we echter tot erkentenis komen van het feit dat we al in de kamer **zijn**, dan staken we onze dwaze pogingen. Zo ook in het geestelijke: naarmate we meer openbaring ontvangen zullen we minder bidden teneinde God om dingen te vragen en meer om God voor Zijn gaven te danken. We besteden zoveel tijd om voor onszelf te bidden alleen maar omdat we blind zijn voor alles wat God allang voor ons heeft gedaan.

Ik herinner mij hoe ik in Shanghai eens met een broeder sprak die erg ongerust was over zijn geestelijk leven. Hij zei: "Zo veel Christenen leiden een rein en heilig leven, maar ik moet mij schamen. Ik noem mijzelf een Christen, maar als ik mijzelf met anderen vergelijk dan krijg ik het gevoel dat ik helemaal geen Christen ben. Ik wil ook dat kruis- en opstandingsleven leren kennen, maar ik zie niet hoe dat mijn deel kan worden."

Er was nog een broeder bij ons en samen praatten we wel twee uren lang om de man te overtuigen dat hij deze dingen niet kon verkrijgen buiten Christus om. Doch tevergeefs. Zijn enige antwoord was: "Het beste wat iemand doen kan is bidden."

"Maar," zo vroegen we, "als God u in Christus alles reeds gegeven heeft, waar wilt u dan nog om bidden?"

"Hij hééft mij niet alles gegeven," was het antwoord, "want ik verlies nog steeds mijn zelfbeheersing en stel Hem voortdurend teleur; dus ik moet meer bidden."

"Ontvangt u dan waarom u bidt?"

"Jammer genoeg niet."

We trachtten toen nog hem duidelijk te maken dat hij niets, totaal niets, had kunnen doen om zijn rechtvaardigmaking tot stand te brengen, en dat hij er evenmin iets aan kon doen om zijn heiligmaking te bewerkstelligen.

Juist op dat moment trad een vierde broeder, ervaren in het werk des Heren, binnen en voegde zich bij ons. Er stond een thermosfles op de tafel. De nieuw aangekomene nam die op en vroeg: "Wat is dit?"

"Een thermosfles," was het verwonderde antwoord.

"Stelt u zich nu eens even voor dat deze thermosfles kan bidden, en dat hij zou vragen: "Here, ik zou zo graag een thermosfles willen zijn. Wilt u alstublieft een thermosfles van mij maken. Help mij toch om een thermosfles te worden!" Wat zoudt u daarvan zeggen?"

"Het zou onzin zijn om zo te bidden. Het ding is immers een thermosfles!"

"Ja, en toch is dat nu precies wat u doet. God heeft u in het verleden reeds in Christus besloten. Toen Christus stierf bent u gestorven, toen Hij opstond bent ook u opgestaan, want u was in Hem. Daarom kunt u vandaag niet zeggen: Ik wil sterven. Ik wil gekruisigd worden; ik wil het opstandingsleven ontvangen. Uw ogen moeten alleen maar geopend worden om te zien dat Hij het u in Christus reeds geschonken heeft."

Het licht brak door voor deze man. De openbaring was ten langen laatste gekomen, en wanneer u die broeder later ontmoet had, wat een grote verandering zoudt u in hem ontdekt hebben!

B. Boulogne.

(For English translation see next issue.)

Garlic is goed voor U

Garlic is een natuurlijk antiseptisch geneesmiddel hetwelk de bloedsomloop vrijhoudt van onzuiverheden en voorkomt of vernietigt ontbindings-bacillen.

Adams Garlic Pearles bevat de essentiële Garlic olie, die voor vele jaren medisch is gebruikt. Gedurende eeuwen hebben miljoenen mensen Garlic gebruikt als een gezondheids-middel, vertrouwend in de genezende en versterkende werking. Help uzelf sterk en gezond te voelen. Koop een pakje Adams Garlic Pearles vandaag bij uw drogist. Het kan u beter doen voelen, gezonder en met minder verkoudheden. Zij zijn reuk- en smaakloos in capsule vorm.

BOUW VAN EEN AUTOWEG DWARS DOOR ZUID-AMERIKA

Brazilië is bezig een autoweg van 2800 mijl aan te leggen dwars door het oerwoud van de Amazone. De autoweg is ontworpen tot Cruzeiro, zie kaart, en zal uiteindelijk doorgetrokken worden naar de Stille Oceaan. Dan zal er een autoweg dwars door het kontinent zijn, hetgeen grote mogelijkheden opent voor de ontsluiting van het oerwoud en de bodemschatten in het hart van dit werelddeel. De Braziliaanse regering hoopt dat honderdduizenden uit de noordelijke armoe-gebieden van Brazilië weg zullen trekken via de nieuwe wegen naar de binnenlanden waar volop werk wacht. Langs de weg komen pioniersdorpen — voor een deel zijn deze er al — waar een ieder 100 hectare land, een houten huisje en zaaigoed ontvangt. Op deze wijze moet er dan uiteindelijk een ontgonnen zone langs de autoweg ontstaan waar uiteindelijk 3 miljoen mensen zullen wonen. Die zone is dan weer de slagader waarlangs de bodemschatten van het oerwoud zullen worden ontsloten. Want o.a. ijzererts, koper, nikkel en olie zijn daar in grote hoeveelheden aanwezig.

AUTOWEG DOOR HET OERWOUD

Uw handen onderhouden het kontakt met de wereld

Zorg goed voor Uw handen. Wanneer U werkt, werk dan defensief. Indien Uw werk beschermende handschoenen vereist, draag ze. En neem de tijd om te leren gereedschappen juist te gebruiken. Een beetje nadenken, een beetje zorg, brengen U veilig door de werkdag, iedere dag.

De zekere weg naar veiligheid is zelf-verdediging.

Your Workmen's Compensation Board and The Safety Associations, Ontario

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HEBT VEEL PLEZIER OF RUST UIT . . . . OP WEG NAAR

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op de "STEFAN BATORY"

Pools Register

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Geriefelijke maandelijkse vaarten naar **Southampton** en **Gdynia** met veelvuldig aandoen in Rotterdam, Cuxhaven en Kopenhagen.

GEREGELDE AFVAARTEN IN 1972 NAAR EUROPA

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CONGRATULATIONS

Franeker 1917 — Newmarket 1972

With thankfulness to the Lord, we hope to celebrate D.V. on May 14th, 1972 with our brother and sister

SYMEN T. FISHER
and
JELTJE FISHER
nee VAN SCHEPEN

the occasion of their 55th wedding anniversary.

We pray the Lord for His continued blessings in the years to come.

George Hallema,
L. Hallema, nee Fisher
and children.

R.R. #4, Waterford, Ont.

1922 — 1972
Marum — Chesterville

Gratefully we announce that on May 11 we hope to celebrate the 50th wedding anniversary of our dear parents, grandparents and greatgrandparents

JANNES DE JONG
and
TRIJNTJE DE JONG-DE ROOS

May God bless them on the evening of their life together, and give them light and grace for each and every day, is the wish of their children, grandchildren and great-grandchildren.

Chesterville, Ontario, R.R. 1.

1922 — 1972

With thankfulness to our faithful God we hope to celebrate on May 11, 1972 with our dear parents and grandparents

THYS JAARSMA
and
HILTJE JAARSMA-HIBMA

their 50th wedding anniversary.

May the Lord bless them and keep them for each other and for us all in the years to come.

"Praise ye the Lord. O give thanks unto the Lord; for He is good: for His mercy endureth forever." Ps. 106:1

Langweer, Friesland:
Tjeerd and Ammy Zijlstra.
Hilversum, Utrecht:
Klaas and Gre Jaarsma-Krosschell.
Chino Valley, Arizona:
John and Nellie Jaarsma-Offringa.
Chilliwack, B.C.:
Joe and Nelly de Boer.
Houston, B.C.:
Bill and Evelyn Jaarsma-Prins.
Telkwa, B.C.:
George and Ann Koopmans.
Delta, B.C.:
John and Claire Westerhof.
Smithers, B.C.:
Harry and Willy Bakker.
Edmonton, Alta.:
Sid and Annie Jaarsma-Boonstra.
Telkwa, B.C.:
Al and Evelyn Koopmans.
Chilliwack, B.C.:
Dick and Susan Bangma.
Smithers, B.C.:
John and Pat Vandermeer.
Telkwa, B.C.:
Joe and Judy Jaarsma-Perry.
63 grandchildren,
1 great-grandchild.

Open house Friday, May 12, 1972, 2-5 and 7-10 p.m. at their home.

Box 318, Telkwa, B.C.

1922 — 1972

On May 18, the Lord willing, we hope to celebrate with our parents and grandparents

RALPH DE VRIES
and
HENDERIEKA DE VRIES-SIKKEMA

their 50th wedding anniversary.

That the Lord may bless and keep them is the wish of their children and grandchildren.

Brampton, Ont.:
John and Christina Slump.
Brampton, Ont.:
Piet and Alice Wientjes, Ralph-Brigitte, John-Pat, Billy.
Brampton, Ont.:
Allen and Ann De Vries, Jennefer, Ralph, Rita, Christina, Margaret, Jimmy.
Toronto, Ont.:
Evert and Agnes De Vries, Rita, Henry, Elias.
Georgetown, Ont.:
George and Frances Siderius, John, Ronald.
Georgetown, Ont.:
John and Diane De Vries, Caroline, Jacob, Debora, John.

Reception: May 18, 8 o'clock P.M., Immanuel Christian Reformed Church, Brampton, Ont.

Zo de Here wil, hopen wij met onze lieve ouders en grootouders

DURK BOORSMA
en
MURKJE BOORSMA-VAN GUNST

op 7 mei 1972 de dag te herdenken, dat God hen 45 jaar in het huwelijk heeft gespaard.

Dat God verder met hen wil zijn is de wens van hun dankbare kinderen en kleinkinderen:

Siep & Dieuwke Posthuma, Milton.
Albert & Gerrie Vandervliet, Milton.
John & Clara Boorsma, Guelph.
Ted Boorsma, Lowbanks.
Dave & Anne Boorsma, Lowbanks.
Edward & Wilma Boorsma, Milton.
Rients & Riemke Boorsma, Lowbanks.
Gerrit & Margerette Boorsma, Lowbanks.
En 20 kleinkinderen.

R.R. 1, Lowbanks, Ont.

Nieuwe Pekela 1927 — Clandeboye 1972

On May 8, 1972 we hope to celebrate, the Lord willing, with our parents and grandparents

FREDERIKUS M. KNIP
and
ROELFIEN KNIP,
nee BEKKERING

their 45th wedding anniversary.

That the Lord will grant them many more years together, and with us, is the wish of their loving children and grandchildren:

Wiechert and Jeltje Knip, Ann, Fred, Bert, Harry, Ruth, John, Julia and Teresa, Exeter, Ont.
Harm and Klazien Knip, Fred, Francis, Cliff, Rolinda and Victor, Clandeboye, Ont.
Henk and Tally Nieman, nee Knip, Paul, Eric, Henry, Ronald and Ingrid, London, Ont.

Praise the Lord for His goodness, and for his wonderful works to the children of men.

R.R. #1, Clandeboye, Ontario.

On Saturday, May 13th, 1972, the Lord willing, we hope to celebrate with our parents and grandparents

REINDER DE VRIES
and
GRIETJE DE VRIES-HOF

their 45th wedding anniversary.

We pray that the Lord may bless them and may spare them many more years with each other and with us.

Their children:
Aylmer, Ont.:
Janny & Wietse Hiemstra, Margaret, Ricky, Lynn, Charlie.
St. Thomas, Ont.:
John & Kay De Vries, Debbie, Kevin & Karen, Brian.
St. Thomas, Ont.:
Bob & Elly De Vries, Jeffrey, Susan, Cindy.
Aylmer, Ont.:
Tine & Louis Dykxhoorn, Diane, Melinda, David.
St. Thomas, Ont.:
Henry De Vries, Alice Van Boven (engaged).
Strathroy, Ont.:
Hilda & Ron Kok, Sherry, Jamie.
Iona, Ont.:
Ralph & Anne De Vries.
St. Thomas, Ont.:
Andy & Siska De Vries.

6 Parkview Ave.,
St. Thomas, Ont.

1932 — May 14 — 1972

We are happy to announce the 40th wedding anniversary of our dear parents and grandparents

STUART ADMIRAL
and
YVONNE ADMIRAL-ELZINGA

"Commit thy way into the Lord, trust also in Him; and He shall bring it to pass." Ps. 37:5

We pray for His continued blessings in the years to come.

Their thankful children and grandchildren:

Clara and Bert Vander Meer, Mike, Stuart, Mark and George.
George and Rose Admiral, Scott and Laura.
John and Diane Admiral, Stuart, Roger, Monica.
Jane and James Croft, Jeff and Yvonne.
Freda and John Van Stralen, Dirk and Joy.
Jessie and Bill Fledderus, Johnny, Ricky, David, Randy.

Reception open to all: May 20, 7-9 P.M. in the basement of the Chr. Ref. Church, Niagara Falls, Ont.

Wartena 1932 — Georgetown 1972

On April the 28th we remembered with our dear parents and grandparents

RALPH HOEKSTRA
and
WILMA HOEKSTRA-PETRUSMA

their 40th wedding anniversary.

We pray that the Lord may grant them many more blessed years together. This is the wish of their thankful children and grandchildren.

Due to circumstances, we won't celebrate till a later date.

Chatham:
Ida & Frances Nydam, Wendy, Ernest, Ronnald, Kenneth & Gregory.
Georgetown:
Peter & Audrey Hoekstra, Wendy, Robert, James, Suzanna.
Georgetown:
Arthur & Margo Hoekstra, Steven.

87 Mountain View Rd.,
Georgetown, Ont.

With grateful hearts to our Lord we announce that on May 11, 1972 our dear parents and grandparents,

Mr. and Mrs. JANIS DE KLERK
(nee POLDERMAN)

will remember their 40th wedding anniversary with their children and grandchildren.

May God be near to them in the years to come and grant them many blessings.

Dunnville:
Ike and Marie De Klerk.
Sarnia:
Leona and Ment Hus.
Dunnville:
John and Stina De Klerk.
Dunnville:
Anne Marie and Peter Drenth.
Dunnville:
Rinus and Ineke De Klerk.
At home:
Peter De Klerk and Dorothy.
And 12 grandchildren.

R.R. #4, Dunnville, Ontario.

D.V. 14 mei 1972 hopen wij met onze ouders en grootouders

KLAAS DE JONG
en
KLAASKE DE JONG-VAN DER MEER

de dag te herdenken dat God hen 40 jaren in het huwelijk heeft gespaard.

Dat God verder met hen wil zijn is de wens van hun dankbare kinderen en kleinkinderen.

Newmarket:
Sid en Ann De Jong, Carl, Clayton, Mary-Ellen.
Jane en Andy Brouwer, Gary, Caroline, Winnifred, Kenny.
Andy en Martha De Jong, Wendy, Kelly-Andrew, Karen.
St. Ann's:
Bill en Linda De Jong, Janet, Sandra.
Newmarket:
Susan De Jong.
St. Ann's:
Gilbert en Marga De Jong, Jimmy, Steven, Danny.
Smithville:
Effie en George Davison.

R.R. #2, Newmarket, Ont.

With thankfulness to the Lord we hope to celebrate D.V. on May 19, 1972 the 40th wedding anniversary of our dear parents and grandparents

GERBEN BROUWER
and
WIETSKE BROUWER-FERWERDA

That the Lord may spare them for many more years to come is the wish and prayer from their thankful children and grandchildren.

Hardegaryp (Holland):
Jan & Tine ten Kate, Winny, Froukje, Aafke, Yge - Bonne.
Holland Marsh, Ont.:
Andy & Jane Brouwer, Gary, Caroline, Winnefred, Kenneth.
Holland Marsh, Ont.:
Albert & Coby Brouwer, Greggory, Robbie, Marilyn.
Holland Marsh, Ont.:
Louis & Effie Bierling, Peter, Gerald, Marvin, Tammy.
Holland Marsh, Ont.:
Andy & Martha de Jong, Wendy, Kelly, Karen.
Richmond Hill, Ont.:
John & Anita Brouwer.

Open house May 19, 8-10 p.m. at Holland Marsh C.R.C. Parish Hall.

R.R. 2, Newmarket, Ont.

On May 12, 1972, the Lord willing, we hope to celebrate with our parents and grandparents

WILLEM VANDER BYL
and
ANJE VANDER BYL-NIEHOF

their 40th wedding anniversary.

May the Lord's blessing be with them now and in the years to come is the wish of their children and grandchildren.

St. Catharines, Ont.:
Joe and Ann Fohkens, Edna, Joe.
Sarnia, Ont.:
Simon and Alice Vander Byl, Debbie.
Sarnia, Ont.:
Janny Vander Byl.
Huddersfield, England:
Bill and Susan Vander Byl.

347 Emma Street,
Sarnia, Ont.

With our parents and grandparents

GEERT DIEMER
and
JANTJE DIEMER-HIDDING

we give thanks to the Lord Who gave them 40 years of abundance ever since their wedding on May 17, 1932.

Victoria, B.C.:
Jans & Willy Diemer, Loretta, James, Yvonne, Monique, Jason.
Wageningen:
Johan & Leida Diemer, Gregory, Rebecca.
Utrecht:
Cor & Henny Van Doesburg, Paul, Bas, Pepijn.
Edmonton, Alta.:
George & Helen DuCloux, Michèle, Annette, Richard.
Edmonton, Alta.:
Harry & Karen Diemer.

11420 - 60 Ave., Ste. 9,
Edmonton, Alberta.

The Lord willing, on May 22, 1972 we hope to celebrate with our dear parents

HARRY MULDER
and
TINA MULDER-WASLANDER

the festive occasion of their 40th wedding anniversary.

May the Lord spare them with His loving care for many more years to come.

Their thankful children:
Mississauga:
Albert and Gré Mulder, Brian, Arlene and Harold.
Waterloo:
Henry and Dorris Mulder, Edwin and Michael.
Grimsby:
George and Marguerite Mulder, Randall, Robin Lisa and Marvin.
Ancaster:
Jane and Fred de Haan, Jerry, Andy, Ricky, and Tanita.

1441 Upper Wellington St.,
Hamilton, Ont.

Open House 2-4 P.M., May 22, Mt. Hamilton Chr. Ref. Church basement.

Yn'e Maei moanne 1972 maeie wy betinke dat ús brourren en sisters

CORNELIS en DIUWKE
40 jier
en
JOHANNES en PIERTJE
35 jier

lyn boaske binne.

Wy winskje harren Gods sein ta ek fierder.

Heegh, Fryslân.
Auke en Tryntsje.

Visvliet 1937 — Edmonton 1972

Grateful to the Lord we hope to commemorate the 35th wedding anniversary of our dear parents,

F. STIKSMA
and
K. STIKSMA-AUKEMA

on May 18th, 1972, D.V.

That the Lord may spare them for each other and for us for many more years to come, is the wish of their loving children and grandchildren.

Edmonton, Alta.:
Edith & Harry Debree, Kathy, Sherri & Kevin.
Victoria, B.C.:
Renie & Hank Van Ryk, Hendrik.
Vancouver, B.C.:
Harry & April Stiksma, Micki & Jodi.
Edmonton, Alta.:
Ed & Henny Stiksma.
Edmonton, Alta.:
Henry Stiksma.

11003 - 122nd Street,
Edmonton, Alberta.

On May 7, 1972, the Lord willing, we hope to celebrate with our parents and grandparents

WIEBE BOERSMA
and
JANKE BOERSMA-VANDER WAL

their 35th wedding anniversary.

We pray the Lord to keep them in His loving care.

Wyoming:
Wiebe Boersma.
Buitenpost (Fr.):
Vicky and Philip Beiboer, Hank, Jannie, Wim.
Wyoming:
Bernice and Harry Van Ruitenburg, Harry, Judy, William.
Wyoming:
Mell Boersma.
Ymko Boersma.

Wyoming, Ont., P.O. Box 91.

Lacombe, Alta. 1937 — Matsqui, B.C. 1972

On May 9, 1972 we hope to celebrate with our parents

BOB BRANDSMA
and
TENA BRANDSMA,
nee PRINS

their 35th wedding anniversary.

May God's blessing be upon them in the years to come as it has been in the past, is the wish of their children and grandchildren:

Abbotsford, B.C.:
Simion & Lucy Hoogendoorn, Donald, Bonita & Roger.
Abbotsford, B.C.:
George & Mary Brandsma, Kathleen Maria.
Lynden, Washington, U.S.A.:
Ed & Aileen Brandsma, Duane & Cheryl.
Matsqui, B.C.:
Pete & Alice Brandsma, Steven & Paul.
Abbotsford, B.C.:
Bob & Gloria Brandsma.
Langley, B.C.:
Marj Brandsma.
Grand Rapids, Michigan, U.S.A.:
Norm Brandsma.
Matsqui, B.C.:
Rick & Fred Brandsma.

Address:
32840 Township Line Rd.,
Matsqui, B.C.

With gratitude to our heavenly Father we hope to celebrate the Lord willing on May 13, 1972, with our parents and grandparents

JOHN HOGETERP
and
PATRICIA HOGETERP-DEINUM

their 35th wedding anniversary.

"O give thanks unto the Lord, for he is good, for his mercy endureth forever." Psalm 118:29.

We pray the Lord to keep them in his loving care for many years to come.

Jarvis, Ont.:
Peter & Ruth Hogeterp, Jeffrey, Deborah, Pauline.
Martha & Louis Bill, Pamela, Jennifer, Renee, Barbara, Christopher.
Rose & Mike De Beer, Jason, Patti Lou.
Grand Rapids, U.S.A.:
Clarence & Pat Hogeterp, Kevin, Kristin Lynn.
Jarvis, Ont.:
Hazel.

R.R. 1, Jarvis, Ont.

Best wishes only.

Doezum 1937 — Pitt Meadows 1972

Zo de Here wil, hopen wij met onze geliefde ouders en grootouders

HEINE HUT
en
TETJE HUT-v. d. VELDE

op 14 mei 1972 de dag te herdenken, dat zij vijfendertig jaar geleden in het huwelijk werden verbonden.

Dat de Here hen nog vele jaren in gezondheid voor elkander en voor ons mag sparen is de wens van hun dankbare kinderen en kleinkinderen.

Haney, B.C.:
Ann en Andy Kingma.
Pitt Meadows, B.C.:
Henry en Alida Hut.
Pitt Meadows, B.C.:
Wilma en Theo Faber.
Creston, B.C.:
Nellie en Louis Douma.
Pitt Meadows, B.C.:
Sylvia en Nol Griffioen. Evelyn.
En 12 kleinkinderen.

14680 Harris Rd.,
Pitt Meadows, B.C.

On May 14, 1972, the Lord willing, we will celebrate with our parents and grandparents

WIETZE VAN DER HEIDE
and
LAMKJE VAN DER HEIDE-KOOPS

their 35th wedding anniversary.

Congratulations Mom & Dad.

Ray & Helen Feenstra, Vauxhall, Alta.
Henk & Pat Getkate, Sarnia, Ont.
Richard & Mary Van Der Heide, Barrhead, Alta.
Gertrude & fiance Art van Nieuwkerk.
And all their grandchildren.

Box 242,
Turin, Alta.

1947 — 1972

Arnold & Frances Bergwerff, nee De Graaf,
Angela, Michelle, Brian & Vivian, Diana and Johanna

are happy to announce the 25th wedding anniversary of their parents and grandparents

JIM DE GRAAF
and
ANNA DE GRAAF, nee VLINT

on May the 8th, 1972.

May the Lord bless them and keep them, is the sincere wish of their children and grandchildren.

245 McNeilly Rd.,
Fruitland, Ont.

Reception on a later date.

On Tuesday, May 9, 1972, the Lord willing, we hope to celebrate with our parents and grandparents

TEAKE SOEPBOER
and
ADRIAANTJE SOEPBOER
(DE VRIES)

their 25th wedding anniversary.

May the Lord grant them many more happy years together.

Kleinburg, Ont.:
Mary & William Soepboer, Barbara Marie, Beverly Minsenia.
Wyoming, Ont.:
Harry Soepboer.
Brampton:
Wilma Soepboer.
At Home:
Freda (Klass Drooy), Theodore, Herald, Audrey.

On May 13, 1972, the Lord willing, we hope to celebrate with our parents

JOHN DE JONG
and
ANTJE DE JONG-RIDDER

the occasion of their 30th wedding anniversary.

May the Lord grant them much health and happiness for many years to come is the wish from their thankful children.

Belleville, Ont.:
Ben and Jane Stegeman, John and Mark.
Dorothy.
Lize.
Uulstje.

R.R. #5,
Belleville, Ont.

Joure 1947 — Bradford 1972

The Lord willing, on May 13, 1972 we hope to celebrate with our parents,

KLAAS DE VRIES
and
WILLEMKE DE VRIES,
nee DE BOER

their 25th wedding anniversary.

May the Lord be with them and grant them many more years with each other, and us, their children:

Sylvia de Vries and Henry Boverhof, Wellandport.
Henry de Vries, Fonthill.
At home:
Apie,
Shirley,
Dick,
Sidney.

R.R. #4,
Bradford, Ont.

Geef Uw
ADRESVERANDERING
steeds tijdig op
aan de
Administratie van
CALVINIST-CONTACT
Vergeet vooral niet uw oud adres te vermelden!

The Political Parties in Canada

(6)

by J. HOFSTEE

I am sure that from the previous articles in this series you have learned that for all practical purposes the three major parties are very similar in their operation. As we say in Dutch, "Ze zijn allemaal met hetzelfde sop overgoten". That makes it all the more difficult to decide which party we should support. There just is no party that is not intent on gaining power, and once in power, on staying, by any means that will win voter support. For us, as Christian voters, that means that we cannot give our unqualified support to these parties. Sometimes there are issues in which we are interested and on which the parties take a different stand. Such an issue was the question of support to private and separate schools in the last Ontario election. Because the Liberal Party of Ontario promised some measure of support I recommended voting for it, while some other readers suggested that we could support the NDP as well. Gerald Vandezande in the February 7, 1972 issue of Calvinist-Contact stated that he had declined the ballot, that is, turned it in without marking it, because he felt he could not support any of the parties.

We have to make a decision therefore, as to whom we will support in the coming election, or to decline our ballots. To decline our ballots is a very negative decision unless we back it up with some positive action. Mr. Vandezande suggested that we register our dissatisfaction with the present parties and let the public know this. Secondly, he recommended political thinking and initiative on the part of Christians. This last idea also ran through the annual meeting of the CJL Foundation. (See C-C, April 3, 1972). To make our dissatisfaction known will take a concerted effort, for as individuals we have very little impact.

If we decide to cast a vote for one of the present parties, or rather for its candidate, we must also decide which of the parties it will be. How do we decide? Are we going to be opportunistic or pragmatic and support the candidate and party whose program favours issues and causes that we support, or is there to be some other basis for our decision? Perhaps my advice is pragmatic, but we can be a little bit more selective than most people are. We can look at the party and its leader. Is the party leader a Christian? Is he a good leader who has the undivided support of his party? Is he polite and trustworthy? Does he have the capability to lead the country, especially if the times are difficult? We can also ask questions about the party. Are its policies and platform in agreement with Christian principles? Will it support the causes which we feel should be supported? Does it favour true justice and freedom?

We must also look at our local candidate. Again we may ask whether he is a Christian, whether he is capable, and whether he will support causes which we would like to see supported. Perhaps the local candidate is the most important person to us, because as individuals we can reach him the easiest. If we make our views known to him he will surely listen. We cannot expect him to publicly make his own principles known, as he is bound to support his party (with whose aid he was elected). However, within the party organization, at the caucus meetings, there is a much better chance that what he has heard from us will be brought forward.

I wish I could be more positive in recommending what political action we should take at present and whom we should support. Within the present political setup in Canada the best I can suggest is that we consider our decisions carefully. We can then take whatever action our principles and conscience dictate.

But what about the future? Will there ever be a Christian political party with its own slate of candidates? At the annual meeting of the CJL Foundation the first step was taken toward such a goal, but the main speaker, Dr. Bernard Zylstra, warned that it will probably be fifty years before that goal is reached. To reach the goal will require a great deal of work, starting immediately, and the support of the community. The CJL Foundation at that meeting was restructured into a political organization, and it proposes to provide leadership and organization. Dr. Zylstra proposed three projects which are to be carried out simultaneously:

1. The development of a Christian political option;
2. The development of a grassroots Christian political consciousness, and
3. The development of a Christian political action-front.

The development of a Christian political option means that we should establish an understanding of what Christian political principles are and how they can be applied. This development would be done by political scientists and philosophers at the CJL and at such organizations as the Institute for Christian Studies.

The development of a grassroots political consciousness involves training the Christians of this country in Christian political thought and practice. This would be done through the distribution of literature and systematic instruction. Through the operation of an action-front an organization can make the collective view known to the political powers. With the support of many active members a Christian political movement could make its views known, and heeded.

At the moment I foresee one great difficulty before these objectives can be carried out. At present both the CJL and the ICS appear to be projects of a Christion 'elite' and do not have much popular support among the common people in the group from which they have sprung, the reformed community of Dutch origin. For it to become a popular movement even in this small group, the CJL will have to sell itself and its objectives. Once it is established within this group, it can widen its horizons to include other Christians in Canada. Perhaps with the support of all of us, we will see positive Christian political action in Canada.

In the meantime, carefully consider the parties, the leaders, and your local candidates; study the program and attend political meetings. At these meetings, make your carefully considered Christian views known, to show that there is a Christian way also in politics.

Come to the Festival Canada

(Special to Canadian Scene from the Department of the Secretary of State)

Are you planning a trip to Ottawa this summer? If you are, then why not plan to come for Festival Canada and join in the celebration of Canada's 105th birthday?

For the second year in a row, the National Capital Region will mark Canada's birthday with festivities which will continue throughout the whole month of July. It's a wonderful time to come. You'll feel the festival atmosphere the minute you arrive, with banners and flags flying everywhere, and everyone in a holiday mood. A joint venture of regional, municipal and local administrations in the Capital Region, co-ordinated by the Department of the Secretary of State, Festival Canada is an example of what can be done when a lot of people share their ideas and enthusiasm and work together. There are exciting activities planned — contests, dancing, drama, exhibitions, music, sporting events — something for every interest and every age, and much of it is free.

The festivities will begin on the evening of June 30 with a variety show and spectacular display of fireworks on Parliament Hill. Then, on the morning of July 1st, the official celebrations in front of the Parliament Buildings will include the presentation of new colours by His Excellency the Governor General to his Foot Guards, who this year are celebrating their centenary. Every day there will be something new and interesting to do.

The three theatres of the National Arts Centre — the Opera, the Theatre and the Studio — will offer a variety of entertainment: opera, poetry readings, French and English drama, comedy, a topical review and concerts of chamber and electronic music by the National Arts Centre Orchestra.

Twenty free open-air concerts of serious and light music will be presented by the Canadian Broadcasting Corporation at Camp Fortune. Here, in the quiet, wooded hills of Gatineau Park, the music takes on a special quality. Evening and weekend matinees of theatre and concerts by national and international companies will be held in the 700-seat outdoor Nepean Point Amphitheatre, overlooking the Ottawa River. There will be lunch-hour band concerts in the parks and daily carillon concerts from the Peace Tower of the Parliament Buildings.

The colourful ten-day International Raftsmen's Festival will be held again this year during Festival Canada time on the Hull side of the Ottawa River. Here, spectators will watch the traditional skills of the Ottawa Valley woodsmen and lumberjacks, as they pit their strength in log-rolling and strongman contests. There will also be aquatic displays, concerts and dances, all part of this special annual event. With softball tournaments, a water-ski show, bicycle and canoe races, and the first interprovincial tennis championships to choose from, sports fans will be in their element.

All of the national museums will have special Festival Canada exhibitions. The National Gallery will feature the works of English painter, Thomas Davis (c. 1737-1812) from its permanent collection, and will have an exhibit "Art and the Courts", containing mediaeval painting, ivory, stained glass and embroidery, gathered from five countries.

The National Museum of Man, in collaboration with the Public Archives, will feature "Canada's Multicultural Heritage" with photographs and artifacts from both of their collections. The purpose of the exhibit is to help Canadians appreciate the diversity of their culture and to explain the role of museums and other collecting agencies in preserving this heritage.

A bright red, open-top, double-decker bus will take visitors around the grounds of the National Museum of Science and Technology, which will also have interesting exhibits. Parents and children are certain to enjoy the chance of riding in some of the vintage automobiles and seeing in action one of the early farm tractors powered by steam.

The National Film Board, whose productions have won many international awards, will be demonstrating new techniques in display and screening, and there will be other mini-film festivals during the month, including one at the Public Archives of historic and classic Canadian films.

The popular Changing of the Guard ceremony will be taking place every morning at 10:00 o'clock on the lawns of Parliament Hill, and there will be music, ballet, folk rock somewhere every day and evening during the Festival.

Those are just some of the activities promised for the month-long program. They give you an idea of why the place to be for Canada's 105th birthday is in the nation's Capital.

THE WORLD AROUND US

Canadian - American Relations

(Part I)

Once again Canadian-American relations are in the news; it is hardly anything new, the subject has been discussed with numbing frequency over the past hundred years. Internationalists have stressed the 4,000 mile undefended border, the common Anglo-Saxon heritage, sharing the North American continent, etc. Those more concerned with the differences between the two countries have likened the situation to an elephant and a mouse, a big brother and little sister, or even to a Goliath and David. In the last few years some new discordant sounds have been heard when the relations between the two countries were discussed. Shrill notes of anger and strident Canadian nationailsm accused the Americans of not only controlling our industries and exploiting our raw materials, but also poisoning our minds by deluding us with their mass media. Such claims, whether partly or wholly true, only tell part of the story; most of the things coming into Canada, be it capital or literature, are invited in by us. Rather than blaming the Americans for fulfilling our wishes we would be spending our time more useful if we concentrated on setting our own house in order. What is becoming increasingly (if slowly) clear to many Canadians is the fact that the current difficulties are really good omens. On both sides of the border it is realized that the two nations are autonomous with different interests and of unequal power, but of equal and unquestioned sovereignty.

In Canada this fact was understood in political circles when the present Trudeau government came to power. Afte the nationalism of the Diefenbaker government, and the low-key foreign policy of the Pearson years, Trudeau called for a new look at Canada's role in the world and in North America. Some of the decisions which were made were definitely contrary to the policies adhered to by the United States, which did not sit well with Washington. But it seems as if the Nixon government is now also adopting a more realistic policy toward Canada. This might not make things easier for us, but at least we will not be viewed as an appendage to the United States which should support the U.S. in its foreign policy. Nixon made this quite clear when he addressed the Canadian Parliament on his recent visit. "It is time for us to recognize," he declared, "that we have separate identities, that we have significant differences, and that nobody's interests are furthered when these realities are obscured. Each nation must define the nature of its own interests, decide the requirements of its own security, and determine the path of its own progress."

Much of the fear we have for our southern neighbour stems from our inability to create a national Canadian identity. Canada achieved nationhood without any cataclysmic events like war or rebellion to weld the people together. We have not had a national upheaval, as for instance, the American Civil War; nor have we managed to find a great world mission for Canada. Our main problem therefore is still to establish a national identity which other countries and our own citizens can take seriously. In the shade of our glamorous neighbour we have always seemed smaller than life. If we could somehow find our own national identity, we could also overcome our fear of being swallowed up by the U.S.

We will always have close ties with the United States; no amount of Canadian nationalism is going to change that. The fact that most Canadians live within 50 miles of the border, that many trading routes run more naturally north-south than east-west, that the U.S. is our largest trading partner, are things we will not be able to change.

In the last few years a great deal has been written about American investment in Canada, American takeovers of Canadian industries, and our economy being controlled from New York and Chicago. But our discussions over these matters (and the often biased or one-sided reporting in our press) has been reduced to a similar emotional level as "no Popery" in Northern Ireland and anti-commuism in the United States. One seldom manages to find any figures on Canadian takeover in the U.S., or of Canadian investment there. We tend to forget that the image of head-office domination from Chicago and New York as seen in Regina and Toronto is not very different from the way it is seen in Des Moines and Atlanta. At the same time, many people in Western Canada believe that they are being exploited by big capitalism entrenched in Toronto, Montreal, and New York. National boundaries are thus not considered, only the power of the dollar. Such irrational attitudes seldom stand close scrutiny and do nothing to shed light on the murky question of American-Canadian relations.

Canadians who speak out against the American influence in Canada frequently demand in the next breath that our standard of living be kept at least as high as that in the U.S. In order to do that we have to invest in our economy and since we are unwilling or unable to do that ourselves, the money has to come from somewhere — if not from the United States than from some other country. That a more balanced investment in Canada would be beneficial is obvious, but it should be realized that we would still be dependent on non-Canadian money.

Another area where Canadians tend to take a one-sided view is the influence of "American" culture north of the 49th parallel. Canadian nationalists who propose to protect their fellow citizens from (i.e. prevent them from obtaining) music, films, or publications from the south, are really calling for a return to another age. "American" culture is in a large part present-day culture to be found around the world. Especially the habits and ideas of young people in Europe and North America differ very little, and it is therefore not very realistic to expect Canadian youths to be different from their American counterparts. The other side of the coin, Canadian influence south of the border is never mentioned by these Canadian nationalists. A great many Canadian scholars, artists, athletes and entrepreneurs have gone to the United States and have spread their influence there. Such names as John Kenneth Galbraith, Saul Bellow, S. I. Hayakawa, Cyrus Eaton, immediately come to mind, not to mention about half a dozen hockey teams which are staffed with Canadian talent.

The foregoing does not mean to suggest that there is no improvement possible in Canadian-American relations. In future articles the size of the American investment will be investigated and it will become clear that a greater share of our economy in our own hands would be an improvement. It is still necessary for any nation to control as much of its destiny as is humanly possible. But there is a difference between calling for a more balanced relationship between the two countries and only crying that we are being overrun by the Americans. The latter is at best partly true in the economic sector and definitely untrue in the political and cultural sector. The Canadian likes to see himself as a rational and down to earth person; we should try to view the relationship with our southern neighbour that way.

J. J. Bout.

Governor General to Present Citizenship Certificates

OTTAWA — Twenty-four people from 13 different countries were presented with their Canadian citizenship certificates by the Governor General His Excellency Roland Michener at a special citizenship court ceremony in Hamilton, Ont.

The ceremony took place in the theatre of Hamilton's Mohawk College and was attended by close to 1,100 people including several hundred Hamilton area students, members of the Women's Canadian Club and other invited guests.

The Governor General who was accompanied by Mrs. Michener, was received by Secretary of State Gérard Pelletier, minister responsible for citizenship and citizenship court judge Alice McKeown.

Approximately 60,000 non-Canadian residents of Canada gain their citizenship through the facilities of the Canadian citizenship courts each year. The 24 people receiving their certificates that day came from: Czechoslovakia, Estonia, Germany, Iran, Iraq, Italy, Japan, (6) Dutch, Portugal, Poland, the Philippines, U.S.A. and Yugoslavia.

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Grand Rapids,
Mich. 49501, U.S.A.

Spring

As the
warm sunlight
melts the
icy white
of a frosty night.

So does
God's greatest
Light shine
on my mist
till it
can't resist!

Wilma Jonkheer

★

1943

The doors leaned heavy against her face which appeared eyeless. Instead black gaping holes reached out aimlessly yet wondering why she deserved this pain. She too would have loved to dash and play amongst pretty flowers. But her young being was wrapped in garment of death, ugly and torn, but so much hers. Her silence and the rhythm of the train, combined into the dissonance that would be heard only in Heaven.

Hans Vanderwerff

★

Children Playing an Old Man's Thoughts

I am sitting on the park bench, an old man, drinking in the sunshine. People are passing by, paying no attention to my loneliness. In the distance I can hear the laughter of children while they play their childish games.

With my eyes closed I try to remember. Did I ever laugh, did I ever play games? Only a short time ago a young girl told me that I had laughing eyes. I was pleased, but I had doubts. Were they really laughing? As much as I try I cannot think back seeing myself playing these games and be happy. For some reason these girl voices remind me of what I only read, but others did experience. As the Germans had their extermination camps, they had near the entrance to the death chambers young Jewish girls singing waltzes and folk songs and play the violins. Sooner or later these pretty girls would enter these death chambers themselves. But they did cling to their lives, even if it was only for a few weeks. They could remain beautiful and they could smile, because they were told that they must. Was life so precious to them?

I am an old man, but I cannot understand the world.

Children are playing and laughing in the distance. Do they know their future?

(Written while listening to children's records).

Elliott Henner

★

A Mother's Prayer

Oh, God, grant me the wisdom,
To teach my child the right,
To help him be a lamb of Yours,
To point him to The Light.

And, God, grant me a cheerful heart
To comfort him in woes,
To show him all things are Your will,
And that his Lord each heart-ache knows.

Grant me the patience and the love,
Which You each day have shown to me,
That he may learn that these great gifts
Bring joy and peace beyond degree.

Grant me a kindness that is real
To all things which are made by Thee
That, humbly, he may learn to help,
And, to all life, a blessing be.

And, lastly, Lord, grant me a faith
That holds me up from year to year
That, as he grows in mind, I'll know,
Your arms will always hold him near.

J.L.

★

A Prayer (Unrhyming)

Dear Lord,
Make each creature lie
at peace,
Let not the wounded soul
be troubled,
Let night soothe and morn
break joy,
Peace bells, let them rest.
Let heavy hearts and
anxious minds
Be gently put to slumber,
Oh, they are great
in number
Let the sulky child,
sleep with smile,
Let mothers be
calm at soul,
Bring old and young men,
back from their toil,
Take care of each one,
dear Lord.
Bless me and keep me, too,
tonight,
Along with all those I have
thought of,
Till doves bring us morning
and light.

★

Even a Teddy Bear

MARY VANDER MEER

Peter's heart was throbbing. He could feel it in his head and see its effect on his hands. Down in his stomach something was coiling and pressing, trying to burst out. Tonight was the fair, the glorious dazzling fair, and he was going. Mother had told him that he could go with everyone. Tonight he would go in the dark, and ride the double ferris wheel; ride it up and up to the top of the fair. Tonight he would ride on the exciting rides with Jim, and buy lots of candy, and win a teddy bear like the one Joan had in her room. Which booth could you win teddy bears at? He sat down in the sun to try and remember. Last year there had been booths, but he had gone with the children in the afternoon, and all he had done was ride on the merry-go-round. He had had no money of his own to spend on buying candy or trying to win prizes. He wondered if he had enough money. Days of blueberry picking hadn't paid well. Last year the rides cost fifteen cents. Then he could have ten rides and spend thirty-five cents on candy. But if he wanted a balloon the figures would have to change. Yes, he must buy a balloon. Maybe a red one. Red is such a nice color. Of course green is a pretty color too. Maybe the balloon should be green. The sun shone in a cloudless sky, and the wind blew through his hair as he figured.

Peter thought dinner would never be over. Everyone acted as though they had never heard of a fair, or at least did not care about it. As soon as he was excused, Peter ran to his room and put on his best school clothes. He went to the secret hiding place by the window, and took out his money, counting every coin. He started downstairs, but stopped in the hall, looked and listened, and turned into the bathroom. He combed his hair with water until every strand was flat, then he opened the cabinet. There on Jim's shelf lay a bottle, the beautiful blue bottle, almost full of after-shave lotion. Reaching on tip toes he touched the bottle, and pushed it farther back on the shelf. Again he stretched, but the bottle was too far away. With an effort he pulled himself on to the sink. Kneeling on it he took the bottle in his hands. The blue was deep, like the water in the middle of the lake. He looked hard into the bottle, but he could see no bottom. Reverently he unscrewed the white cap, and poured the blue liquid into his hand. The aroma rose, and swirled around him. Out in back a car pulled up and honked. The spell broken, he splashed the liquid over his face, returned the bottle to the shelf, and ran down to the car. Jim was already in with the rest of the group, Joan got in after him.

"Peter, you stink. Have you been in my perfume?"

"Smells more like my after shave."

"Oh, Pete is growing up. Going out to find a girl, right kid?"

"Go wash it off right this minute."

"No don't. We're late enough as it is. The smell will wear off in a while."

The carfull of friends got to the fair just as the dusk came on. The double ferris was lit up with pink and green lights. Screams of girls floated from most of the rides. As they stood in line to enter Peter began to feel the coil in the pit of his stomach again. He was about to enter his kingdom. He had forgotten to figure in the admission with the price of the fair, but he would have enough. Nothing mattered but getting into that wonderful world of bright lights and happy noises.

As the group entered the fair Peter saw Jim go off to the ticket window for the double ferris wheel. He had been planning to save that ride for last, but if Jim wanted this ride to be first, that's the way it would be. He got in line and bought a ticket. Girls screamed and motors whined, music blared. The previous ride had been completed, and a man was helping people out of their seats, and then refilling them. Peter hurried over to Jim, but when he got there someone else had already taken his seat. What did Mary think she was doing? The next seat swung down, and Peter went in it alone. This isn't right, thought Peter, but after this ride Jim and I will get rid of Mary and we can ride together. The machine gave a jerk, and Peter was swung up; up to the top, where he could see the whole fair. But he didn't look at the fair very much; he watched Mary sitting in his seat.

Jim didn't leave Mary after the ride. He put his arm around her and walked off, and Peter rode alone. He rode the Bullet alone, and the Paratrooper. He went into the Fun House, and the Horror House, and the House of Mirrors alone. He bought candy and a balloon alone, and he spent the night without anyone, even a teddy bear.

The Literary Scene

The Christian Novel

What do we mean when we speak of a Christian novel? Fifteen years ago, the Rev. S. J. Popma of The Netherlands wrote and article in a Dutch newspaper which addressed itself to that question. He says that generally we mean by a Christian novel a book which can be read by anyone, which has a good moral, which is decent, and from which one may not expect any shocking adventures.

But, so he continues, this does not touch the essence of the Christian novel. The purpose of art, and therefore also of the art of writing novels, is not to reproduce reality. The writer uses reality to bring to life a new, imaginary world, and a new reality. His book usually has a prophetic element, which means that the author in his own peculiar way brings a message which is directed at the heart of the reader.

Therefore it cannot be avoided that the convictions of the writer play an important role in his work. He does not consciously make propaganda for particular religious basic beliefs or the philosophical and sociological insights which are interwoven with such beliefs. The writer is a human being who cannot step outside of his normal human limitations. Everything which an author has to say about yesterday and tomorrow, about the experiences of life, about good and evil, about progress or stagnation, is colored by and bred from his inner self. Characters in a novel are called to life by the power of the writer's word. They may represent a part of nature, a bundle of emotions, a realization of values, or lonely, haunted, hurried people, struck by illusion or illness.

Should we try to catch the author's convictions in words, we cannot do without the terms borrowed from philosophy and theology, but we must be very careful how we use these terms. More important than theology or philosophy is the writer's own confession or admission of truths. A great artist is not necessarily a great thinker. His religious convictions may form a settled, calm, resolved unity, or they may be the reflection of someone "on his way", someone full of tensions and struggles and with many unresolved questions.

The writer's deepest motives are not motives of creation, fall, and redemption, but the compelling force which these ground motifs create in his own life and in that of his characters. This compelling force, says Popma, determine the Christian character of a novel. Craftmanship, a knowledge of human nature, insights into the human soul, and the author's purpose, play an important role in a novel. The damage done to a human soul by poverty, wealth, doing or receiving justice, by sin in its many forms, by violence, lust, and resulting hopelessness and bitterness, may be part of a novel.

The author knows what devices he needs to accomplish his purpose. He cannot deny the reality of depravity, even though he does not display evil for its own sake. The writer's motives cannot be judged by lifting out a passage or a page from his book. His message is the content of the whole story within the context of the whole book.

Alienation is the theme of many a novel today: man's alienation from God, from his fellow men, and from himself. The Chirstian author understands this theme of alienation. He may draw man as forlorn in his alienated situation if the message of the novel demands it. If his consciousness of the Christian ground motifs surfaces, he may show the way out of loneliness, senselessness, and alienation. But this work tends to become propagandistic if the author designs or explicitly injects themes of creation, fall, and redemption into his story. He may, but needs not, have in mind to present problems which are as easily resolved as the three motifs suggest.

Not only may a writer himself struggle with a "yes and no" attitude, or with an aspect of a motif (creation, fall, or redemption), but he may also have his characters wrestle to resolve problems of hate, pride, greed, meanness, degeneration, or licentiousness, without an easy resolve. The writer may be one who merely listens and speaks with his own ear and his own voice to the conflicts and struggles of dehumanized men in his time.

(Translated and paraphrased by C.B.)

A NEW SOUND

In our day, many Jewish parents are alarmed, for many of their children are beginning to shout a new hosanna and the sound comes through loud and clear as they sing of their new love for Jesus.

It's a tragedy, said a Philadelphian Rabbi and addressing the Jews, he sighs, "We all must share the blame."

Not so! says Moish Rosen of the Jews, for Jesus movement, this Jesus is the coming Messiah described by the Prophets as the One who would suffer and die for our sins.

As we step back in time to the beginning of the Christian era, we hear the voice of one who called himself the promised Messiah and King of Israel and was proclaimed by the Sanhedrin as such. The famous rabbi Aqiba took the bridle as he led the false messiah, seated on a horse, through the streets of Jerusalem. The name of this man was Simon and he gave himself the title 'Bar Kochba' Son of a Star'. His proclamation was followed by the rededication of the temple by the High Priest Eleazar. This was in the days of Hadrian, the Roman Emperor and the year was 132 A.D.

Rebellion against the Romans had been simmering for a long time but it reached feverpitch when the Tenth Roman Legion placed their Standard by the City gates. This standard had a wild board as its emblem. The Jews thinking this was a pig — that unclean animal — their loathing and abhorrence could no longer be contained, bloodshed became the order of the day and the Zealots took the City.

Jerusalem was not retaken until well in the third year. What little had been spared of the City under Titus in the year Seventy was now completely wiped out under the most appalling circumstances, defying description.

The Jerusalem Christian Jews looked upon this struggle as a divine Judgement, they disapproved of Simon called Bar Kochba. They were left undisturbed by the Romans but the fanatics bore them no great love. Simon perished and his deluded followers with him by the fortress Bethar.

Where once the Sanhedrin had placed an inscription, forbidding the Gentiles to enter, in the very same words and place, the Romans erected an inscription. On this heap of rubble which once was Jerusalem, no Jew, for all time, was allowed to re-establish himself. Only once a year in the Nineth Month, the Jews were permited to enter and weep at an ancient ruined temple wall, the famous "Wailing Wall" of Jerusalem.

The name Judah was blotted out from all records henceforth and the land called Palestine. Then many of the Jews left their homeland and became dispersed throughout the Roman world.

Six hundred thousand had lost their lives in battles and massacres, the land lay ruined and again Rachel wept for her children.

With sadness and melancholy we remember these far off days, but now we have a new hope for many of the children of Israel are singing a new Hosanna and the sound comes loud and clear as they tell of their new love for Jesus.

Pray for them.

Ray Koning

SALMON FALLS VICTIM TO LAMPREYS: Near death, a 5-pound cohoe salmon swims near the surface of the turgid waters of Port Credit harbor trailing the two lampreys that are sucking away its life juices. The deadly eels that have spread throughout Lake Ontario and up into Lake Erie can attach themselves so tightly fish have no chance to escape.

CLASSIFIED ADS

Pay your advertisement when you send it in. See our standard-rates below:

Birth announcements .. $4.50

Marriage and Engagement announcements $6.00

Anniversary announcements $8.00

Notifications of death $6.00

"For Sale" and "Want" advertisements up to 25 words $4.00. Every word more 15¢.

—

For "letters under number" $1.00 extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

Sing to the Lord, a brand new song,
Sing to the Lord — sing all day long.
For He has entrusted another son to us:

CHRISTOPHER BENJAMIN

April 18, 1972, Sarnia, Ont.

With thanks to the Lord, joyful parents:

Diane and Mel Pool.

1062 Guthrie Dr.,
Sarnia, Ont.

With gratitude to God, who spared life and gave new life, we are happy to announce the birth of our first child, a son, whom we named

ROBERT WILLIAM

born on April 22, 1972.

Dick and Ria Bandringa (nee Vink).

#1 - 6707 - Dow Ave.
Burnaby 1, B.C.

1st Grandchild for Mrs. A. Vink, 14th grandchild for Mr. and Mrs. Geo. Bandringa, all of Maple Ridge (Haney), B.C.

Mr. and Mrs. J. Boot of St. Catharines, Ont., are pleased to announce the marriage of their oldest daughter

INEKE
to
MARTIN BOEREFIJN

son of Mr. and Mrs. J. Boerefijn of Pijnakker, the Netherlands.

The wedding will take place on May 18th, 1972, at 4 p.m. in the Trinity Chr. Ref. Church of St. Catharines, Ont. Rev. R. Sikkema officiating.

Temporary future address in Pijnakker, the Netherlands.

Mr. & Mrs. Henry Ranter of R.R. #4, Woodstock, Ontario, are pleased to announce the forthcoming marriage of their daughter

ALICE DIANE
to
Mr. DICK DE VRIES

son of Mr. & Mrs. Hendrik De Vries of R.R. #2, Burgessville, Ontario.

The wedding will take place D.V. on May 19, 1972 at 7.30 p.m. in the Christian Reformed Church of Woodstock, Ontario.

Rev. Henry Lunshof officiating.

Mr. and Mrs. Harry van Roon are pleased to announce the marriage of their daughter

ELLEN
to
Mr. KEITH AMBTMAN

on Saturday, May the twentieth, nineteen hundred and seventy-two at two o'clock in the Second Christian Reformed Church, 265 Albion Road, Rexdale, Ontario. Reverend John J. Byker officiating.

Reception following 3:00-4:30 Church Parlour.

Future address: 10 Stewart Ave., Rexdale, Ont.

Mr. and Mrs. A. Debree of 10454 - 70 Ave., Edmonton, Alta. are pleased to announce the forthcoming marriage of their daughter

EMMY
to
Mr. FRED DE VRIES

son of Mr. and Mrs. J. De Vries of Dresden, Ontario.

The wedding will take place D.V. May the 20th, 1972 in the Third Christian Reformed Church of Edmonton, Alberta, with Rev. J. Joosse officiating.

For Wedding Anniversaries see page 8.

Mr. and Mrs. John W. Olthof of Rexdale, Ont., are pleased to announce the forthcoming marriage of their daughter

GERRY
to
Mr. ARTHUR JAMES DEGELDER

son of Mr. and Mrs. Peter J. DeGelder of Scarborough, Ont.

The wedding will take place D.V. on May 27th, 1972, at 5 o'clock in the Second Chr. Ref. Church of Toronto, 265 Albion Rd., Rexdale, Ont.

Future address: 92 Laurel Ave., Scarborough, Ont.

The congregation and consistory of the First Christian Reformed Church of Owen Sound, Ontario hereby extend their deepest sympathy to their minister and his family Rev. John Kerssies in the passing away of his father

HARM KERSSIES

"And so we look forward to possess the rich blessings that God keeps for his people. He keeps them for you in heaven, where they cannot decay or spoil or fade away." I Peter 1:4

John Berg, vice pres.
Arend de Boer, clerk.

On Sunday morning, April 30, 1972 our heavenly Father took unto Himself our dearly beloved husband, father, grand and greatgrandfather,

RENZE VANDERSLUIS

at the age of 74 years.

They were married 53 years ago in Lollum, Friesland.

Before he departed he was able to testify that he was going to be with his Lord.

Therefore we now rejoice and recall with thankfulness the good times we all have shared with him.

May God graciously comfort our mother and all of us. He was predeceased by one son, Cornelis and a granddaughter Barbara-Ann Postma.

Mrs. R. VanderSluis,
R.R. I, Chatham, Ont.
Mr. & Mrs. H. Van Dijk,
Chatham, Ont.
Mr. & Mrs.
A. Wagenaar,
Stoney Creek, Ont.
Mr. & Mrs.
K. VanderSluis,
Chatham, Ont.
Mr. & Mrs.
M. Vandersluis,
Vinemount, Ont.
Mr. & Mrs.
F. E. VanderSluis,
Bolsward (Fr.).
Mr. & Mrs.
M. VanderSluis,
Blenheim, Ont.
Mrs. S. VanderSluis,
Chatham, Ont.
Mr. & Mrs. J. Mamberg,
Heerde (Gld.).
Mr. & Mrs.
O. VanderSluis,
Chatham, Ont.
Mr. & Mrs.
E. VanderSluis,
Kitchener, Ont.
Mr. & Mrs.
H. VanderSluis,
Georgetown, Ont.
Mr. & Mrs. G. Wolting,
Chatham, Ont.
Mr. & Mrs. G. Postma,
Chatham, Ont.
Mr. & Mrs.
Fl. VandersSluis,
Blenheim, Ont.
61 grandchildren,
4 greatgrandchildren.

The funeral took place May 3th in Chatham.

WANNEER ZAL 'T ZIJN?

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

HOUSE FOR SALE

In Grand Rapids. Four bedrooms, 1½ baths, panelled utility room. Near old Calvin Campus. W. L. Ettesvold, 922 Calvin Ave., S.E. Grand Rapids, Michigan.

CEDARHOLM TOURIST RESORT

Housekeeping cottages on beautiful Kennebel Lake, 85 miles West of Ottawa on Highway #7. Fishing, boating, swimming. Beautiful sand beach. S. Pranger, R.R. 1, Arden, Ont. Ph. 613-335-2058.

HUISHOUDSTER GEVRAAGD

bij een man alleen, leeftijd om en bij de 63 jaar. Woont in de omgeving van Oshawa. Brieven onder No. 3045, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

BOARDER WANTED

in East Burlington, 718 Mullin Way, Burlington, Ont. 632-2790.

Cattle & Layers

100 acres heavy loam (8 bush) — farm carries 90 beef cattle winter, 65 summer. Cages for 6565 layers, full and excellent equipment, egg contract. Good 3-bedroom house. Low taxes, low down payment — someone's opportunity.

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357 Upper Paradise Rd., Hamilton 43. Phone (416) 389-0344.
Write or phone for definite appointment.

Business Opportunities

DEPARTMENT STORE, situated in a thriving community in the heart of the Niagara Peninsula. 2,000 square feet, full line of stock.

COUNTRY STORE located on scenic route, half acre lot with general store, gas pumps and living quarters. Call:

HAROLD JARVIS
REAL ESTATE LIMITED
(REALTOR)
41 Main St. W., Grimsby 643-2661
(no charge from Hamilton) or 945-2208.

MAPLE LEAF COTTAGES

Reserve your summer cottage now on beautiful Lake Simcoe,

inside conv., excellent fishing, swimming and boating. Large playground 1½ miles from Chr. Ref. Church. Trailer space available. Special rates in off season. Call 705 - 326-4131. Wm. Vanderheide & Henry Zwiers, or write 640 High Street, Orillia, Ont.

KOOP
BIJ DE
ADVERTEERDERS
IN ONS
BLAD

Awards, Calvin College N.U.C.S.

Eleven scholarships for teachers in service in Christian schools were awarded jointly by Calvin College and the National Union of Christian Schools. The recipients will receive $200. stipends to apply on tuition and other expenses incurred while attending summer sessions at Calvin College.

Significantly, nine of the eleven teachers awarded are from Canada:

Miss Alice Bouterse
St. Thomas, Ontario

Mr. Keith W. Groen
Chatham, Ontario

Mr. Henry Heinen
Picture Butte, Alberta, Canada

Mr. George Hiemstra
Bowmanville, Ontario

Mr. Henry Kooy
Chatham, Ontario

Mr. George Petrusma
Georgetown, Ontario

Mr. Henry Schaly
Drayton, Ontario

Mr. John Tamming
Wellandport, Ontario

Mr. Jacob Bernard Vriend
Delta, B.C., Canada

To be eligible the candidates must have completed at least two years of successful teaching in a NUCS school, possess ability to pursue academic work and qualities of personality and character that are assets to a Christian teacher, and give evidence of loyalty to the Christian faith.

Most of the recipients will be attending Calvin College to work toward an A.B. degree. Others will validate their certificate and all will pursue their education for personal and professional enrichment.

This announcement was made by Mr. John A. Vander Ark, Director of the National Union of Christian Schools, and Mr. Wayne Hubers, Director of Financial Aid and Scholarships at Calvin College.

GLORIOUS OPPORTUNITIES

Openings available in Toronto, Ontario (inner-city), Dayton, Ohio, and Davenport, Iowa for volunteers to give one year of their life in meaningful service to their Lord, and to receive valuable experience with rich blessings. You will be joining others in the Christian Service Corps, Long Term Volunteer program of the Christian Reformed Board of Home Missions.

For further information or applications contact

Rev. Kenneth Verhulst,
827 Manning Ave.,
Toronto 174, Ontario.

Mr. Ellis Deters,
Chr. Ref. Board of Home Missions,
2850 Kalamazoo Ave. S.E.,
Grand Rapids, Michigan 49508.

SHARING

Have you ever thought of adopting a child? Its wonderful isn't it, to know there are people who have so much love for children that they want to open their home and their hearts to share that love. Love has to be shared. To share our love means responsibilities too. That child has to mature, and who has the largest task in helping the child do so — but the parents. If there are other children in the home they too have to share their love. That child has to have an equal place between the actual children of the parents. The adopted child should feel the same sense of security as the parents' own children do.

Now a certain family wanted to adopt a child into their home. They waited with great anticipation the arrival of their new son and brother. Everything was made ready to receive this child with much love. As a family they all got along so well together, they were sure that they had love to spare and and share. The long awaited day arrived. How he was welcomed! There were hugs and kisses and gifts from everyone, but he shied away from them all. He felt lost and strange; his background had been so different. For the next few weeks they tried to involve him with their activities, but he had been used to doing things so differently from them, and they could not understand that. The family really tried but gradually they closed their little circle again and left him standing out. He was a part of that family but he really didn't belong, and why should the family do things his way? After all he joined them.

A fable you say, yes it is; but it is exactly how we sometimes act. You say well I wouldn't adopt a son and treat him that way, after all there has to be a "give and take" attitude from both sides. Also you say that you would pray for much love and patience, that this child too will become a real part of your family. You're even willing to adapt to some of his customs if it means a closer family relationship. Thank the Lord for that.

But the fact remains we often do not show that love nor share it. We are all part of one family, our church. We all have the same kind of background, or most of us do. Our method of worshipping and praying and serving God in our churches is pretty much the same for the last century. Am I saying that this is wrong? Of course not. We have a tremendous Christian heritage, but there comes a day when we realize just how much we have to share.

That day came for me too. When Christ came into my heart, love came too, and I realized that I had to share that love. I could not keep it to myself. I had to obey Christ's commandment — "Go and tell others about Me". Christ did not come to this world for me only, no He died that all might be saved. I thank the Lord that my church realizes this too. Much work is being done in mission work, foreign and home missions and local evangelism work. The Holy Spirit is on the move in our church also, but what happens?

When a person has been convicted by the Holy Spirit, and asks Christ to come into his heart, he becomes a new creature. But he needs a new home, his old hangouts are not sufficient. he needs a place — a church — where he can come and have fellowship with fellow Christians. He needs a home to grow up in, there's so many things he has to learn yet, above all he wants to be part of that family of of God. It makes us very happy when a new Christian joins the church, our family, for that is what we are in the Lord. We go out of our way to welcome him, invite him to our homes. But everything is so new for him. Many things puzzle him, he has difficulty understanding our ways of worshipping God. His background is so different. We feel he should adapt himself to our customs and traditions, after all he joined us.

Fellow brothers and sisters in our church, is this what we're doing? Are we really sharing God's love? Are we praying for help and patience in understanding our new brother. In a family in the eyes of the parents. That relationship all children are equal is how it is with God too. He is our heavenly father and he loves us all the same. We're all equal in his eyes. Christ had compassion on us, He humbled himself to serve us, to die for us that we might live. Our Lord himself broke some of the traditional rules, many wonders occurred on the Sabbath day, which irked the Pharisees to no end.

We are constantly praying that many more people will come to know Him. Are we ready to open our "home" to receive them, not as adopted brothers and sisters but as true brothers and sisters in Christ? Can we truly make them feel they belong? If we have to, are we willing to make changes — for Christ's sake?

With God's help, I know we can do it!

E. Klumpenhouwer

Wanted for immediate employment
for Belleville, Ont. area

JOURNEYMAN - PLUMBER

Only non-union members need apply.

Contact

VANDENBOSCH PLUMBING AND HEATING

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FARMS FOR SALE

ACT NOW FOR SPRING POSSESSION

100 acres dairy farm — will sell as a going concern, 26 milking cows, full line of machinery. Full price only $70,000.00.

100 acre dairy farm — 22 cows and equipment. Also 15 brood sows. Full price $67,000.00.

133 acre dairy farm — 36 milking cows, as a going concern. $82,000.00 with terms.

168 acre general farm — 20' x 70' silo with unloader. Full price $58,000.00.

500 acre cash crop or beef farm — 15 miles West of London.

133 acre beef — set up for 250 head. All modern. 2 big silos.

200 acre modern dairy farm — pipe line milking, new barns. Large #1 milk quota, 7 miles from Woodstock.

We also have many other farms from which to choose.

For more information please contact:

JOHN J. HNATUK LIMITED
863 Dundas Street,
WOODSTOCK, ONTARIO
Call 519-539-9866

or Agent: — Albert Vanderkooi 519-423-6443.

TEACHERS WANTED

Calvinistic Christian School of Wellandport, Ont., invites applications for a

TEACHING POSITION

for grade 7 and 8 on rotary. Send letters of application, stating qualification and experience to Mr. John Tamming, principal, R.R. 1, Wellandport, Ont.

ST. CATHARINES

The Calvin Memorial Christian School requires one additional

TEACHER

for grade 6, 7 or 8. Experience preferred. Please send complete resumé to: Mr. John Stronks, Principal, 300 Scott Street, St. Catharines, Ontario.

The Kingston Christian School is in need of a

TEACHER

for the combined grades 4 and 5 for the 1972-1973 schoolyear. Send your application or inquiry, stating qualifications, experience and references, to Mr. A. E. Van Dyke, Principal.

The Education Committee of Calvin Christian School of Hamilton invites applications from teachers qualified to teach

MUSIC AND/OR ART

on a part-time basis. We are interested in persons who could teach five half days per week. Request application blanks or additional information from the Principal: W. H. Hultink; Calvin Christian School, 547 West Fifth Street, Hamilton 41, Ont. Phone 385-2045.

The Clinton and District Christian School needs a

TEACHER

for the grades 6 and 7 combination. Please send applications to the principal, Mr. R. Schuurman, Box 658, Clinton, Ont.

Durham Christian High School invites applications in the following areas:

ENGLISH
MATH
SCIENCE

Experience preferred. Interested applicants contact R. Siebenga, principal, Box 238, Bouwmanville, Ontario.

John Knox Christian School of Wyoming, Ont. invites applications for

A TEACHER

for our grade 3 and 4 class. Send applications to J. Vreugdenhil, principal, Box 81, Wyoming, Ont.

TIMOTHY CHRISTIAN SCHOOL
WILLIAMSBURG, ONTARIO

Our school needs a qualified and (preferably) experienced

GRADE 5+6 TEACHER

for the schoolterm 1972-73. The class will have 25 pupils. Please send your applications to Mr. J. Kooistra, Principal of the school.

Springdale Christian School invites applications for

A TEACHING PRINCIPAL
and a
TEACHER

for the primary grades. Send your applications to Mr. H. Meinema, principal, R.R. 4, Bradford, Ont.

OTTAWA REPORT:

Law Reform Commission Wants the People's Opinions

By NORMAN CAMPBELL
Parliamentary Press Gallery

(Canadian Scene) — Mr. Justice E. Patrick Hartt, chairman of the Law Commission of Canada, hopes for the co-operation of Canada's ethnic communities and press in its studies which are intended ultimately to produce a new criminal justice system in Canada.

He said this in an interview with Canadian Scene and added that he was grateful for the opportunity to reach, through the ethnic press, citizens or residents who might not otherwise be reached.

Mr. Justice Hartt, on a five-year leave of absence from the Ontario Supreme Court, is chairman of the six-man commission which has now begun its work. First, he said, it must be determined which questions the public are asking. What aspects of the operations of our courts worry the public? What pleases it most? "When the questions are clear, we may be able to come up with alternative answers and then find out what the public wants," he says.

The commission is charged with a study of federal legislation in civil matters as well as criminal, but the main thrust of the first part of its work will be on criminal law.

Six thousand questionnaires have been sent out. The intention of these is not that they should be answered by formal submissions but rather opinions as to the questions which should be studied and the priorities for such studies.

The commission will welcome opinions from all. They should be forwarded to Jean Cote, secretary, Law Reform Commission of Canada, Ottawa, Ontario, K1A OL6.

There is no question that Mr. Justice Hartt, still rather young to be a Supreme Court judge, is one of Canada's advanced thinkers when it comes to law reform. But he makes it plain that he does not think it is the job of the commission to impose its views on the Government. Its job is to find out the options and leave others to decide between them.

"The criminal law must be used to enunciate fundamental values," he says. "There is no doubt we are on the threshold of being able to control human behaviour through sociological and pharmacological means. Do we want to do it? Do we know what values predominate in the society we live in today?" Canada's criminal law had developed on an ad hoc basis. Statutes met particular situations as they arose. "Now we must look at the law in the light of ideology and principle," he adds.

Mr. Justice Hartt wondered if income tax offences, and some drug offences, should be dealt with in criminal law. There are many statutes against offences which most of the public regards as non-criminal, he says, but if there are to be penalties, the criminal law comes into operation. What may be an unmerited stigma is placed on many people.

Deploring the remoteness from, and the non-involvement of citizens generally in the law's processes, Mr. Justice Hartt thinks that the police and the public would benefit were the police to be looked on as ordinary citizens with "slightly enlarged powers".

He asks if courts of first jurisdiction (courts where accused is first brought to trial — criminal or civil) shouldn't be in the communities they serve. And by that — in Ottawa for instance — he doesn't mean that a central location in the community for these courts is enough. Shouldn't they operate in the smaller community areas within a city so that citizens would feel they were their courts?

Study should be given to the decentralization of law enforcement. Consolidation of community police forces in metropolitan areas may have its drawbacks, he thinks. Big forces may tend to become paramilitary operations. "We would like to know how to get things back to the community," Mr. Justice Hartt said.

The First Reformed Consultation at Huampani, Peru

A Report:

Thirteen agencies, missions, and churches with Reformed and evangelistical commitments in Latin America were represented at an early March consultation on literature and theological education held at the Huampani Holiday Resort just outside Lima, Peru. Three and a half days of discussion led to the formation of a Coordinating Committee for Reformed Evangelical Literature in Latin America.

Participating in the consultation were representatives from the Reformed Churches of Argentina, the National Presbyterian Church of Chile, the National Presbyterian Church of Peru, the Evangelical Presbyterian Church of Peru, World Presbyterian Missions, the Christian Reformed Church, Colegio San Andres in Lima, and other missions, bookstores, and similar agencies.

The consultation had been organized primarily through the efforts of Rev. Peter Savage of Cochabamba, Bolivia, who works with the Banner of Truth Trust in Latin America, and Dr. Paul G. Schrotenboer, general secretary of the Reformed Ecumenical Synod. Savage was elected director of an executive committee which will develop the larger organization's program through the next few months. Other members of that committee are Rev. Juan van der Velde of Argentina; Elder Pedro Arana of Peru; Rev. Sergio Correa of Chile; and Rev. John MacPherson of Peru.

The consultation officially took note of four challenges facing the Latin American church as well as the church in Spain: (1) A lack of a basic understanding of the biblical message, (2) The powerful impact of Marxism in the church and society, (3) The distortion of theology due to four centuries of Roman Catholic doctrine and practice, and (4) The reduction of the gospel by fundamentalist and liberal Protestants.

Those in attendance also considered that biblical material is urgently needed to (1) lead to a greater biblical and doctrinal knowledge; (2) explain biblical teaching with respect to its diverse aspects and implications; (3) present biblical teaching concerning the relationship between the church and the state; (4) explain and confront ideologies and dominant societal systems; (5) equip Christian students in centers of secular culture; and (6) give ethical guidance in all aspects of life.

The new Coordinating Committee is being established to promote better distribution of Reformed literature, to avoid duplication of publishing efforts, to promote discussion of publishing priorities, and to make possible the production of co-editions. Plans are being laid for a similar consultation next year, although after that, the larger committee would meet only every three years. The executive committee has been charged with production of a catalog listing all Reformed materials available in Spanish.

In addition to addresses from Savage and Schrotenboer, representatives to the consultation heard presentations from Elder Pedro Arana, who works with the International Fellowship of Evangelical Students in Peru, and from Dr. Rene Padilla, associate general secretary of IFES for Latin America. Portions of all those addresses are likely to be carried soon in the International Reformed Bulletin. Joel Belz, Lookout Mountain, Tenn. (RES)

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CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer

The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report of his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

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